THE MEASURE OF A MAN

BY

CHARLES BRODIE PATTERSON

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BY

CHARLES BRODIE PATTERSON

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"For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—*Romans viii: 19.*

"'Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."
—*Ephesians iv: 13.*

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PREFACE

In giving this little book to the world, I have one desire uppermost in my mind; it is that it may carry a word of hope to those who feel their need of greater life and light. In it I have tried to show, in so far as lay within my power, different stages or degrees of growth in human life, and that all these varying degrees are necessary; that the very mistakes and sins of men tend to bring about the fuller and more complete life; that in the grand economy of the universe nothing is lost, but that all things work together for good, whether we name them good or evil. Knowing this to be true, my message is optimistic; one of peace and good will to all men; one of healing to the sick, and recovery of sight to the blind, of liberty to those in captivity; one wherein the acceptable year of the Lord is proclaimed.

In our day and generation we are coming to see that life as embodied in man is not low or degraded, but grand and noble. I have endeavored in this book to emphasize that humanity is expressing more and more of that invisible life and intelligence which is in all and through all.

The city of God, the New Jerusalem, is the perfected soul, the angel-man, image and likeness of his Creator. If one man has attained to this angelhood, then through the operation of eternal, unchanging law, all men must arrive at the same estate. The seeming loss of the God-consciousness in the separated, detached Adam is a phase which all pass through on the way to the Christ-consciousness wherein the will of Universal Love is the only will — the only law of life.

The measure of a man is from the Adam to the Christ, from the earth to the heaven. The way is long, but one which every soul

is traveling; one from which there can be no turning back.

There are not two roads—one leading up for some men, one downward for others. The way is one; and every step is an upward step, and each step taken by one must be trodden by all; and the end is eternal day, when sorrow and sin shall cease, when disease and death shall be no more; only life in all its fulness and completeness, when in the conscious union of the individual and the universal soul the full measure of a man shall be attained.

CHARLES BRODIE PATTERSON

UPLAND FARMS, Oscawana-on-Hudson
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Part One
IN HIS IMAGE

INTRODUCTION

An omnipotent force is operative throughout the universe, an intelligent force that fashions alike the frailest blossom and the farthest star, that controls and directs the countless suns and worlds in their orbits—that underlies and permeates all, from the least to the greatest. Every phenomenon is a manifestation of this intelligence, which throughout unnumbered ages has been working toward the ever-increasing expression of its own ineffable fulness. In the heart of the acorn is written the word of the towering oak; deep in the soul of man the selfsame power has traced the living word of its own image. In the fulness of time the acorn discloses its wonderful secret, and likewise the word that was written from the beginning concerning man must become manifest. Law and order obtain in the one growth just

as in the other. Change follows change in both—the change of a sure development, the change we call the evolution of life, the power of progress throughout the whole gamut of existence. And this forever upward-tending force is native and inherent —this evolution is the direct and inevitable sequence of involution. The ideal, the goal in embryo—one might say, all that a soul may ever hope to become—is at this moment, at every moment, locked within that soul's depths. Each soul contains at any and every stage of its existence the history of its own past and the prophecy of its own future.

In our study of the different sciences we gradually but inevitably awaken to the fact that there is in reality but one life, one science. The same life animates the tiniest molecule and the greatest intellect. One omniscient energy creates all outward forms. Would it not be well, then, to give ourselves earnestly to the realization of this all-embracing life

within ourselves? When in the fulness of time we come to feel this unity of life we shall no longer regard the external world as something partial and apart, but we will know that both the outer and the inner go to form one great vitalized whole wherein can be no separation.

> "As the record from youth to age
> Of my own, the single soul—
> So the world's wide book; one page
> Deciphered, explains the whole
> Of our common heritage.
> I, for my race and me,
> Shall apprehend life's law;
> In the legend of man shall see,
> Writ large, what, small, I saw
> In my life's tale; both agree."

Involution and evolution are the two phases of one creation. Man the ideal existed in the Father-Mother heart before man the actual could appear on the earth. Yet just because such an ideal was conceived, evolution was a necessary consequence.

Seemingly there is an outer and an inner word. The one comprehends all with which man's senses and thoughts make him acquainted; and the other, the innermost of all, the world of man's emotions and highest impulses, is interpreted by what he feels. In reality they are one. The outer merely shows forth—symbolizes—that which is within.

All growth tends upward from a lesser degree of development to a higher; from evil, which is only another name for immaturity, to good, which is the ripe growth, the goal. All our boasted knowledge is scarcely more than the notation of this growth, the transcribing of the outward semblance of this "eternal becoming." And comparatively how little indeed of even such relative knowledge is ours! How little, for instance, do we know of the earth-life about us. To what a fraction of the sights and sounds on every hand are our eyes and ears attuned. We can not hear the grass growing or the sap

mounting, we are blind to the worlds within worlds, hints of which the microscope gives us. Birth and death, even, we know only as the coming and going of forms.

"As one who reads a tale writ in a tongue
He only partly knows, runs over it
And follows but the story, losing wit
And charm and half the subtle links among
The haps and harms that the book's folk beset;—
So do we with our life; night comes and morn;
We know that one has died and one is born;
But all the grace and glory of it fail
To touch us with the meanings they enfold.
The Zeitgeist to our souls has told the tale,
And tells it; and 'tis very wise and old;
But o'er the page there hangs a mist and veil;—
We do not know the tongue in which 'tis told."

As a matter of fact, the real life of the individual does not begin until maturity. Before this the child goes through an epitome, one might say, of the successive stages of race life. For the first ten years or more it lives the life of its parents, under their influence—the life of dependence—a wholly

reflected life. Then the more active race-life begins, the life of objective interests, of tribal struggle and conquest, the lust for destruction as well as the desire to build—to fashion, to imitate race-growth in miniature. At last the first crude outline, the faint dawning, of the affectional nature appears, and prepares the way for the true freedom of maturity. It is only then that the independent, the real life begins for the man or the woman.

When we think of the slow development of these past ages, of which the waywardness of the moment is perhaps but the reflection, is there any room for impatience with individual fault? Is not a wise and loving guidance all that one may give?

The unconscious development has been slow; but once conscious cooperation with the unfoldment has begun, there is no bound but his own will set to the rate of a man's progress.

So far we are the goal of all development, the summing up of the universal effort. "It doth not yet appear what we shall be." Think for a moment of the physiological and psychological capital, as it were, stored up in us, the racial riches we have to start out with.

As we have used our power in each phase of existence, so might is added unto us in our life of to-day. We are the summing up of our complete past.

The name we give things matters little; whatever we may call the steps along life's highway, the trend of that way is unmistakable.

> "Life is to wake, not sleep;
> Rise and not rest, but press
> From earth's level, where blindly creep
> Things perfected more or less,
> To heaven's height, far and steep."

This is because the inner word is forever seeking outer expression, and must forever

seek it until the heaven that is within is fully realized without.

If we examine a seed the physical eye can not discern the ideal wrapped within it, yet we know it is there because of the results. An acorn never by any possibility could evolve an elm-tree, but is absolutely true to its inner life and evolves the oak. So long as the life principle resides within the acorn the outer results must be true to the definite and compelling ideal.

Man's first revelation of himself is a purely physical one, but we know, by the continual advancement in outward expression, that the physical man is only a part of the ideal, or perhaps we might say it is a first, and, therefore, an incomplete manifestation of the real or perfect man. So long as the physical man conforms to his physical law he is a harmonious and, within physical limits, a powerful being. Perfection of expression on the physical plane is as holy and

as necessary as on any plane of being. Each phase of life is a preparation for the new development which is to come.

Man can not remain forever in the limited scope of physical existence, for the divine life within is ever stirring, and in time must find a more adequate expression. In time a thinking and reasoning being evolves. Yet even this is not the end, for man is the offspring of the Father-Mother God, and is destined to reveal spiritual life in all its beauty and power. The physical and mental man is but a partial revelation, and it is these two stages of existence which Paul terms the carnal mind. It is evil only as it is incomplete. The unripe fruit is immature, but it is good even in its immaturity in that it promises to man a rich harvest in the future.

The carnal mind is an inevitable stage in the process of development. It is not awake to the great inner realm in which the true self abides, and man is, therefore, just in so

much limited in his life and activities. He has not come into the mind of Christ—that spirit of love which is life and liberty.

Our physical senses apprehend only the phenomena of the outer realm, and to a great degree this is true also of our mentality. Intellect can not know God, but must deal only with the outward expressions of God-life. "The natural man receiveth not (or apprehendeth not) the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

While the phase of the carnal mind lasts, that is, while man is awake only to the natural phenomena of the physical and mental realms, he is living on the surface of things. The lower self is in very truth a superficial consciousness. Mind can never apprehend God. We can reason and think about spirit, but we can really know it only through spiritual, not mental, activity. It is only the

Son of God, the real self, that can know the Father, for he is spiritually discerned.

This consciousness of spirit is the only thing that can satisfy the hunger of the indwelling life. It is for this reason that, even in the plane of the carnal mind, there is divine unrest which presages better things. Man believes less and less in that power which inheres in the outer realm, and at last seeks earnestly to know the life that abides within all outward forms. When this higher knowledge is come, then that which is in part is done away, and, as a result of self-knowledge, man gradually attains self-mastery through allowing the inner nature, the true man, to rule the mental and spiritual man.

It is right here that the great struggle of life occurs. We can see truth long before we become willing to live it steadfastly. The habits formed on the physical and mental planes of being in a way try to hold their

own against the higher needs of the spirit. Even after we know that health and happiness can not be found in the external, we continue in various ways to seek benefit there, and it is not until the life of genuine love controls the mental and physical activities that true self-mastery is attained. In the earlier stages of life we seem to have a will of our own, but in the last, or spiritual consciousness, we know only the universal will of love. Above all things and including all things, man in the image of his creator is a spiritual being, endowed potentially with every attribute of his creator. The Father-Mother God live in his life as love and wisdom. And this is the word of God written in the soul which is to become manifest in the flesh. It is this word which calls into being the physical man, and which in the fulness of time becomes the Son of God, having dominion and power over all things, for "all power is given unto him in heaven

and in earth," because he has passed—has striven—from the depths of earth to the heights of heaven.

> " . . . God takes time.
> I like the thought he should have lodged me once
> In the hole, the cave, the hut, the tenement,
> The mansion and the palace; made me learn
> The feel o' the first before I found myself
> Loftier i' the last, not more emancipate.
> From first to last of lodging, I was I,
> And not at all the place that harbored me.
> As king, the better I was cobbler once;
> He should know, sitting on the throne, how tastes
> Life to who sweeps the doorway. So I account,
> Right glad that it is so, for many a thrill
> Of kinship I confess to, with the powers
> Called nature: animate, inanimate,
> In parts or in the whole, there's something there
> Manlike, that somehow meets the man in me."

" God takes time." And it is throughout this circle of succeeding lives that man writes his book of life. First there comes the broad script of his outer consciousness when it is the forms of things that make up the sum of life for him—forms that change and

pass away—the phase of "good and evil." Even under this condition law is manifest, but it is the law of the mind's own making, the law of sin and death. So long as a man continues to believe in this, he literally lives under it and is held in bondage by it. But the law that has been written from the beginning in the soul's holy of holies is the "law of the Spirit of Life." When at last a soul awakens to the consciousness of this, it can never more be subject to any other. Then evil as a reality has ceased to be, the soul rises in its new birthright as a Son of God, joint heir with Christ, having the "same mind that dwelt in Christ Jesus"—verily the love of God made manifest; and every action of the man's outer life is then but the expression of the fulness of the inner. This is the goal whither all unfoldment tends—

> "The one far off, divine event
> Toward which the whole creation moves,"

when the son of man shall have passed from death unto life and have become the Son of God. And the omniscience, omnipotence, omnipresence, of God shall be revealed on earth, and his kingdom shall have been established on earth even as it is in heaven.

THE MEASURE OF A MAN

I

THE NATURAL MAN

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written. The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

—*I Cor. xv: 44–46.*

THE man who said this was unquestionably referring to the natural course of development in this life. He saw, first, man in the purely physical or animal phase of his evolution, and yet as the summing up of all orders of life below him, the epitome of all created things. In him still lives every phase of life on every plane, from the mineral up. He carries the record from the protoplasmic ameba to the perfected physical man.

In its development the human embryo passes through the whole life history of the individual, from the lowest form in the scale of evolution up to the human plane. Its slow upward journey which it has made laboriously, step by step, is repeated in a few months in the mother's womb and when the child is born on the human plane it has just gone through the whole history of its existence since the Father-Mother God sent it forth on its voyage to complete soul attainment.

At birth the individual lays aside animal evolution and begins to relive the experiences of the human race. Into however cultured an environment the child is born, it passes during its early life from savagery to barbarism, from barbarism to civilization. The rapidity with which it lives each stage depends upon the degree of civilization existing in its environment. But however developed its immediate ancestors, however

highly civilized the nation from which they sprang, through the phase of savagism every child must pass. Just as the human embryo reviews the whole early drama of evolution, the infant and child lives, in epitome, the history of the race.

The phrase that "boys will be boys" is one of those folk sayings which contain keen observation of truth. It puts succinctly the fact that at a certain stage the youth must live out the promptings of the savage. It is only when the savage in him has been in some measure tamed by his own right living on lower planes of existence, that the impulse to throw stones and kill something is in any degree stilled in him.

It is not until the youth is twenty or more that he ceases to be a sounding-board for the distant echoes of long-past human experiences, and begins to voice his own individuality. He then stops reflecting racial history and adds to the history-making of his

time. Youth is always on the plane of the natural man.

When once the physical man is perfected there begins a new consciousness of life wherein the individual seems to stand between two forces that attend his every step. He calls them good and evil. He even personifies them, seeing them objectively as separate and apart from his life. He feels he has no power in himself to control either of these factors that so insistently influence him favorably or unfavorably, so he deifies them, and thereafter seeks to propitiate and invoke the one or to escape and combat the other. The natural man resists everything which seems to work for ill in his life. Self-preservation is now for him the dominant note, the supreme fact in his existence. Everything that makes for the contrary he deems evil. The forces that seem to assure and uphold his well-being he calls good, and thus his mind is torn by conflicting emotions, while he is yet

nevertheless growing steadily into a larger life. As a matter of fact, it is through these very conflicts with the creatures of his imagination, these struggles with his own shadow as it were, that the man on the physical plane is making mental and moral muscle, is growing painfully, it may be, but surely, into a larger life. The winning of this new world depends more perhaps, at this stage, upon this weary warfare of his, than upon the rarer periods of rest, of freedom from temptation, of so-called peace. You know there was no tree of knowledge of evil alone in the garden. It is always the knowledge of good *and* evil. It is often through breaking the law that we learn just why and how to keep it. It is evidently God's plan that we should learn through this law of contrasts. Perhaps it is the surest way—at all events, it is the law of this life. Just as we know day as day all the more clearly because the earth turns, and turns away from the light of day, so the

natural man knows good never so surely as when he has known evil intimately. But just as darkness is but the absence of light and no thing in itself—no entity, so evil is but a seeming condition. It is useful indeed as an object-lesson, it has no enduring truth. But it is forever through this seeming, this outward appearing, that God gives his word to man.

> "Forever through the world's material forms
> Good shoots the immaterial. Night and day
> Apocalyptic intimations stray
> Across the rifts of matter, symboling
> The unutterable beauty and perfection
> Which, with immeasurable strivings, strives
> Through bodied form and sinuous indirection,
> To hint unto our dull and hardened lives—
> Poor lives that can not see nor hear aright—
> The bodiless glories that are out of sight."

There is a purpose in every condition. Nothing is to be denied away, ignored. Nothing that comes to us should be avoided or laid aside until its true use has been dis-

cerned. Just as the tree that braves the storms is the one of stoutest root and fiber, so it is through individual experience that the natural man is developed.

Every appeal of good or evil seems to come to the natural man from without, through his sense nature, and just in so far as that nature is in a reasonable degree satisfied, he is a harmonious being. But once let the pangs of hunger or thirst, greed or passion, assert themselves, and in an instant the whole animal creation, as it were, is aroused within him, every sleeping or half-outgrown appetite or desire clamors for satisfaction and will not be gainsaid. And there follows what he calls heaven or hell. In this stage of his development a man's heaven and hell are merely reflections, projections as it were, of his present thought world; the one a sublimated epitome of all that satisfies his desires, and the other an eternity of painful sensations. The warp and woof of his religion are conscious

dependence and supplication for sense gratification, the acquiring and holding of things, the eternal receiving of good things and protection from evil. There is nothing spiritual in his belief. The genuine moral or ethical sense has never been awakened in him. Yet man's very struggles for physical existence are blazing the way for his next step, his next higher phase of development. The faint dawning of a true mentality, a more or less adequate concept of life, now shows above his horizon. He begins to think and to reason irrespectively, in a way, of his own immediate needs and desires. He wants to know even when that knowing makes for no gain to himself, even, indeed, when it can mean only pain.

His requirements on this plane are not great, and many a graven image commands his life-long homage, many a childish solution of a life problem serves for generations as a very truth. Multitudes pass their whole

lives at such a stage in comparative contentment. To whom but little is as yet given of him but little is required. The questionings that beset the more highly developed soul have no place in the life of the natural man. He lives to-day in the things and thoughts of to-day. He is essentially of the earth, earthy. And so he dreams his life away, knowing little, recking less of the wondrous possibilities still latent in him. Yet his every struggle and effort have tended, are tending, toward this knowledge through the unfoldment and perfection of his own physical being, thus preparing the way, tho all unconsciously, for the next phase of development, the rational plane of existence. Man on the natural plane is not, perforce can not be, judged by the laws of any higher plane. As a matter of fact, comparatively crude as his development may appear, he may in reality be keeping more faithfully in touch with the laws of being than many a

half-hearted worker on a higher plane. Each life must be measured by its own ideals, the horizon and zenith of its knowledge and comprehension. That a man on the natural plane is living up to the limit of the light given him is evidenced by his physical well-being. Those who find fault because he is not already spiritual, because, as they say, he transgresses the laws of God in his daily life, in reality do not themselves understand what they are talking about—know nothing of the necessity laid upon every soul that comes into the world to pass through this primal phase.

A soul is tried before no tribunal because it has not lived up to the level of some other soul's ideal. In the present soul life of the world there are all degrees of consciousness.

Good and evil are merely comparative terms—labels, one might say, for different degrees of attainment. But in God's great plan the undeveloped soul is as necessary as the perfected. The Adam is as essential as

the Christ, for the Christ must have been an Adam. He who conceives of a soul on the Adamic plane as lost takes such a view only because of his own well-nigh hopeless state of bewilderment concerning the true relations of life. The soul on the natural plane is like the seed, of necessity hidden away for a time from the quickening light, yet ever reaching out after it, feeling, yearning—mistakenly enough, it may be sometimes—for that which is beyond and above it.

"A fire-mist and a planet, a crystal and a cell;
A jelly-fish and a saurian, and caves where the cave-men dwell;
Then a sense of law and beauty, and a face turned from the clod—
Some call it evolution and others call it God.

Like tides on the crescent sea beach, when the moon is new and thin,
Into our hearts, high yearnings come welling and surging in—
Come from the mystic ocean whose rim no foot hath trod—
Some of us call it longing and others call it—God."

This soul feels after God through its blind instinct which is later to become the finely sensitive, the enlightened faculty of intuition.

Phillips Brooks said: "We forever feel the thing we ought to be beating under the thing that we are."

> "Thou wilt not leave us in the dust:
> Thou madest man, he knows not why;
> He thinks he was not made to die;
> And Thou hast made him: Thou art just."

The power that so wonderfully preserved the type throughout the countless ages of the lower kingdoms' unfoldment will not now forsake its offspring. The child may not know the Father's face, nor, consciously, his will; it matters not. That will is already active and evidenced in its life, and in the fulness of time it will guide and direct the soul into the way of all truth and righteousness.

II

THE RATIONAL MAN

THERE is no definite line of demarkation between the natural and rational planes. The struggle for physical existence, the adjustment to environment, all tend to the development of mentality. Between the zenith of development in the natural and rational man there is a phase which may be described as that of credulity or superstition. The mind, having been centered on conditions which make for either the good or the evil of life, naturally busies itself with the question as to how far this good or ill may affect its affairs, may operate for or against its aims and desires. And, being fearful of the things that seem to work for evil, it dwells to a greater degree upon them, and thus becomes filled with dark images and imbued

with all sorts of superstitions regarding life and its forces. Lives and generations innumerable may be passed under the thrall of these wierd imaginings, yet once the questioning is begun the mind of man never ceases its quest until the true solution of each problem is accomplished. The superstitious phase is only the harbinger of a more enlightened condition. It is better to think about things in a partial, even a false way, than not to think at all. For even wrong thinking, if only it be honest thinking, will eventually lead to the true point of view. It is better to "see men as trees walking" than to remain with eyes wholly closed and blind.

And just here I would like to emphasize that point of honesty in thought. We have all heard that if we "do the truth we know we shall learn the truth we need to know," but there is more in that than we at first, perhaps, realize. Christ said: "He that doeth

my will"—he who lives up to the measure of the light he has at the moment—"shall know of the doctrine"—shall know the why and the how, all the underlying laws and principles, the eternal verities. But how many of us do our own thinking—ever really work out a truth for ourselves? How many of us act upon our individual convictions? We think over again the thoughts that are presented to us through our teachers, through books, through the minds of those we come in contact with day by day. We accept opinions ready-made, unless, indeed, they conflict too sharply with other ready-made conventions previously accepted. Let us look into our minds at this moment, look honestly and fearlessly. What so-called opinions and convictions do we find there that are genuinely our own—ours because we have proved them for ourselves; because both sides of each question have been tried in the crucible of our own mentality or ex-

perience? And yet only so is true progress possible; only so does the soul grow. As the "kingdom of God is within you," so is the will of God for each written in the soul of each. It is only as we do this will that we know the doctrine; not the will as interpreted by any church or sect, by any company of holy men, by those we love or those we fear, but "my will" that is revealed when, "if any man will open the door, I will come in unto him and will abide with him." "If any man lack knowledge, let him ask of God, who giveth to all men liberally and upbraideth not." We stay so long in ignorance, we make such slow progress toward the truth, just because we do not "prove all things," because we do not work out our own problems. The greatest error will inevitably right itself if carried logically to its conclusion. That "the way of the transgressor is hard" is one of the most merciful of provisions. That "the wages of sin is death" is, in real-

ity, the promise of the resurrection, of the rise of the day-star in the soul. Every error honestly held, every false belief honestly worked out, leads as inevitably to the truth as does any other road in God's universe. As Walt Whitman well put it:

" Meditating upon liars and retreating sternly into myself,
I see there are really no liars nor lies after all,
And that nothing fails of its perfect return, and that what are called lies are a perfect return,
And that each thing exactly represents itself and what has preceded it,
And that truth includes all and is compact just as much as space is compact,
And that there is no flaw or vacuum in the amount of the truth—
But that all is truth without exception;
Discovering to-day there is no lie, or form of lie, and can be none but grows as inevitably upon itself as the truth does upon itself,
Or as any law of the earth or any natural production of the earth does,
Henceforth I will go celebrate anything I see or am,
And sing and laugh and deny nothing."

When falsity is merely accepted, when,

like passive, inanimate receptacles, the minds of the majority allow themselves to be filled with whatever comes to them, with whatever the preceding generation or the people of their immediate environment put upon them, the way of truth is indeed a long one. For truth is progressive, or, rather, its revelation is. The heresy of to-day is the keystone of to-morrows domed orthodoxy. And only by the fearless, honest facing, by each individual mind, of the problems that come to each for solution, can the cause of truth be served.

"The pictures truth paints are like mosaics, each of us has his bit of color to contribute, and it is not for man to question the worth of that which is given him to set in place; the Great Designer knows." Phillips Brooks, in referring to the power of truth, the world-wide influence that a man's simple adherence to his own convictions must forever wield with men, once said: "We would fain believe and follow without question what seems

so true to another soul, that life is held light in the balance with it." It is this fidelity to "the truth that is in thee" that gives the vital impetus. It is honesty of purpose, thought, and action that leads surely and *swiftly* into the "desired haven" of all truth.

It is on the rational plane, more, perhaps, than any other, that this question of honesty of thought, of mental rectitude, is of vital import in the life. A man may indeed be "good," and have insight into spiritual things; he may also be possessed of psychic powers; but if he have not a sound, free, and fearless habit of thought he can never become truly spiritual. Without this, indeed, he can not rightly use his psychic faculties; they would only react disastrously upon his life.

One sees, therefore, how essential is perfection, completion, on each succeeding plane. We may, indeed, seemingly evade the normal law of growth, and by some short road

reach abnormal development in this or that direction, but it will be an unbalanced expression of our life energy. I am not criticizing any achievement, any development, however partial. I am not saying that a soul may not "get to heaven" (whatever this phrase may mean to those who make use of it), but I do say most emphatically, for it is a truth whose conviction I can not escape, that the really spiritual man, whose measure is the fulness of the stature of Christ, is such only by reason of the perfecting of each successive up-building, each step in the ascending scale of his being. A flaw at any stage means a flaw in all. Only by conformity to the law of God as manifested on each plane of development, which means the perfect harmony of the organism on each plane, can the soul obtain rightful entrance to the fulness of the higher.

"Other foundation can no man lay than is laid," "and he that climbeth up some other

way, the same is a thief and a robber." I emphasize this in the discussion of the "rational man," because it is on this plane that mental rectitude is required, and that the battle must be fought out for sincerity and honesty of purpose and individuality of conviction. To a great extent, the natural plane looks after its own, as it were; the natural man is at home there. But dawning mentality is like a tribunal before which all former things must pass, and a monitor over all that is to succeed it. Here is the battle-ground of reason, and yet the rational plane is one of action also. Definite doing always leads to definite good. If the real purpose is not revealed at first, honest thought will bring it into action, no matter how false or crude the starting-point appears. Whatever comes into the life serves some purpose, comes as a step to a higher condition, and the credulous or superstitious stage of development is as necessary and valueful as any other. It marks

man's progress in the struggle from darkness to light. The ignorant or the atheistic may deplore it and regard it as so much time lost; only the truly wise know, and have ever known, that all things work together for good. The mind of the natural man was not able to grapple with the problems of life in any large way. Progress from the natural to the rational is attended with increasing complexity: new requirements, new adjustments, new effort to be put forth, all tending to larger and more complete life, but all bringing with them new sorrows and new trials, new hopes, but also new fears. As good multiplies, evil keeps pace with it; with greater power there comes also the greater sense of insufficiency; as strength increases the struggle grows the fiercer.

In this stage man is contending, not for his physical existence only, but for his mental integrity as well. He has discovered a new world, and this new world must become sub-

ject to him, notwithstanding the fact that his old world is not yet conquered. With the maturing of thought and reason comes always the desire for conquest, the conquest of environment, of the objective world rather than the subjective. The desire to control not only things but forces, causes as well as effects, is born within him. Each new day brings new adventure, each night adds to his store of knowledge. It is then that man begins to regard the forces he has heretofore personified, as gods, in a new light. While the power of good becomes greater, his many gods of good pass away, and he at length conceives the thought of one supreme good. Tho evils multiply, the host of evil deities decreases until only one remains—the prince of the powers of darkness—who still exercises dominion and power in his way as arbitrarily as does the God of good.

Knowledge of law and order now obtains with the rational man. His observance of

life on the physical plane has shown him that certain phenomena repeat themselves, and this eternal repetition establishes the law. Forthwith he sets himself to work to regulate his whole life by law. But his laws are of necessity shaped and limited by his knowledge of what he terms good and evil, and consequently they partake of the qualities of both. He comes to believe that he is sometimes influenced by one of these forces and again by the other. As he allows himself to become subject to evil he conceives of himself as punished, and as he yields to the good he believes himself blessed. So is instituted his first crude code of reward and punishment.

But the punishment plays the larger part because the evil appears more evident than the good. The laws he makes for himself and for others all read "Thou shalt not," and possess far more of negative than positive virtue. As transgression increases, laws mul-

tiply, and even the rational man stands at last condemned in the light of his own law. The reflex action of these man-made laws is to fix man's ideals of life, failure to comply with which brings again the sense of sin. And in the wake of sin come condemnation, retributive justice, and the working out of a theory of sacrificial forgiveness. Man is going to make his life righteous by ceremonious acts; he is going to place the burden of his sin upon another than himself; his violations are to be atoned for in some vicarious way.

It may be questioned why the mind of man ever sought a sacrificial substitute for sin. My answer is because in man's inmost life there is no sense of sin. Here is the steadfastness, the absolute integrity of life. The evil that appears on every hand has no place there—is but the influence brought to bear on man's life from without through appeals made to his sense nature, his desire for the approval of his fellows, for possessions or

power, or for the preservation of his own life. Just because the appeal is ever coming from without, man regards it as the influence of some being other than himself. It is not that this appeal has no purpose or force; it has both, and both are good in themselves. It is man's partial, distorted view and imperfect knowledge of it that constitute whatever of evil it may hold. Man as yet knows in part only, and has no realization of a universe wherein every part is vitally related to every other part, and in which all is "very good." He does not as yet perceive even that humanity is one, and he seeks to further his own good at the expense of another. Even the rational man still believes such a thing as this to be possible.

On the natural plane man was in a degree in bondage to his sense nature. On the rational plane the seeming slavery of life becomes intensified. While the desires on the first plane were comparatively few and simple,

on the succeeding plane everything is changed. The appetite for possession is born, and man becomes the slave of the things he would possess. In his anxious effort to rule his world he in reality allows his world to rule him. His tyranny over those in his power grows in proportion to his own bondage, as a natural reaction. His very religion enslaves him, and in consequence his intolerance is largely directed against such as do not subscribe to his creed. He is now as much a slave to his ideas as he ever was to his habits and natural desires. His life is one long conflict with creed and form—the effort to live the letter of the law, to conform to the laws he has made for himself.

In the later stages of the rational life the mind may turn to the metaphysical, or even to the atheistic, solution of its problems. Thought and reason are made the supreme guides of action and glorified above all else. And yet the rational must ever of necessity

be regarded as the plane of the carnal mind, which is at enmity against the sovereign law of man's being—the law of love. It is at enmity, because the mind is still lacking in completeness—has at best but a partial and distorted view of life. "When that which is perfect is come, then that which is in part shall be done away."

In referring to the outward manifestation of the inner power, the question is often asked: Is there a law of success? Yes, undoubtedly there is; but it is not, to my mind, a thing that can be reduced to an axiom, a sort of capsuled morality, predigested achievement, that can be bought and sold or bargained for from one to another. "Guides to financial success," "Success vibrations," "Infallible rules for success," and their like, are, in my estimation, vain imaginings except as their influence may make for the awakening, the development, of the individual. I do not question the sincerity of those who pro-

fess to transmit these "success waves" to others, but I do question their wisdom and their knowledge of law.

There is a law of success, but it is merely the same law that governs all genuine growth, in which the lesser is included in the greater, and the unfoldment is from inner to outer. Outward conditions must fall in line with the inner development. That is the law. A confident assurance keeps pace with this development. "Distrust of one's self really means consciousness of wrong."

Again, we must pay for what we get. We must give a just equivalent for all the world gives us. Money is no equivalent, unless that money stands as a symbol of previous effort put forth. We must give ourselves in exchange for the fulfilment of our desires—or what is given us.

A man's moral status depends in large measure upon how his income is earned. *Some one* works for the interest that comes to

him from the money he has invested, and *how* that some one works should concern the receiver of the interest; and yet we give such matters only superficial consideration, if any. While we are "making a living," let us endeavor to make a life as well.

Joy in activity, the love of work, is one of the fundamental passions of the human soul, and it is because this passion has been misdirected that we have the economic conditions of to-day. Misused power on one side begets overwork on the other, and so is brought about the lack of poise and the preponderance of misery in our present social relations.

> "When will the doing of our doing heal us—
> Our labor rest us of our weariness,
> Thou God within us to ourselves reveal us?"

That a man must work, must give expression to all the abilities with which he has been endowed, is the first law of soundness on any plane, the law written in the fiber

and constitution of all things. This world of ours is no place for an idler.

"There is no easy, unearned joy on earth,
Save that God gives—lustiness of youth
And love's dear pangs. All other joys we gain
By striving; and so qualified we are,
That effort's zest our needs as much consoles
As efforts gain. And ease that stretches far
Beyond the space that labor's waste repairs
Speeds to decay. Death lies hid in that,
And seeds of every sin that rots the strength
And stains the soul. Better, when work is past,
Back into dust dissolve, and help one seed
Climb upward than with strength still full
Deny to God his claim and thwart his wish."

On the other hand, all that we have, even if we have earned it, is only lent in a sense. One is responsible to God, to one's self, and to the least of one's fellow men for the method of its use. The greater the possession the greater the responsibility.

A man may easily be measured by his idea of success. Jesus had not where to lay his head, had no standing with the orthodox

and respectable of his day, went on foot from place to place, eating of the grain of the fields as he passed, was accounted of no repute throughout his life; and yet no one has ever lived on earth who called out so much love from the people of earth—simple love, human, personal love, and the deeper, impersonal devotion of the soul that would follow in his footsteps.

The tide of the day is toward commercialism. Money is the measure of all things. But we who know better have no right to contribute to this by so much as an echoing effort. Each of us, however insignificant, has his share in the current of the time, each of us adds to it after his kind. A single honest worker, a man who works and lives as he professes and believes, a man whose faith is tested in the alchemy of action, such a man leaves an ineffaceable impress on his time and all time after him. To be an honest worker one must have faith in himself,

in his fellow men, and in the power that brought him into being. Even if the work at hand is not that which most pleases us, in which we can take most delight, never mind, let us do it honestly, earnestly; it will serve as stepping-stone, as guide-post, to something better.

When we live truly we live quickly. As soon as we have wrested the lesson from one condition, another is presented to us. A day with the Lord—in the Christ consciousness—is often as a thousand years. "And if any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." Let us not be just "good," but good for something; let us "give Providence some excuse for having made us." To be creating, thinking, acting, hand in hand with God—this alone is the joy of living, this only makes harmony in the life.

Find something you can become absorbed in. As Thoreau puts it, "Do what you

love, know your own bone; gnaw at it, bury it, unearth it, and gnaw at it again." Follow the bent of your energies and inclinations; form your purpose, and put your whole soul into its accomplishment. "If you have built castles in the air, your work need not be lost—that is where they should be; now put the foundations under them." "In an imperfect work time is an ingredient, but into a perfect work the element of time does not enter." "If one advances confidently in the directions of his dreams, and fearlessly endeavors to live the life which he has imagined, he will meet with a success unthought in common hours." We can, of course, do best the work we love, but whatever the work, let us do it earnestly, honestly. "Drive a nail home and clinch it so faithfully that you can wake in the night and think of it with satisfaction," says the bard of Walden—"a work at which you would not be ashamed to invoke the Muse. So you will help God,

and so only. Every such nail driven will be as another rivet in the machinery of the universe." As said the old violin-maker of Cremona:

> "My work is mine,
> And, heresy or not, if my hand slacked
> I should rob God, since he is fullest good—
> Leaving a blank instead of violins.
> I say, not God himself can make man's best
> Without best men to help him. God be praised,
> Antonio Stradivari has an eye
> That winces at false work and loves the true;
> With hand and arm that play upon the tool
> As willingly as any singing bird
> Sets him to sing his morning rondelay,
> Because he likes to sing and likes the song."

We must work as well as pray without ceasing, for in reality work and prayer are one. From Kipling's viewpoint:

> "One instant's toil to Thee denied
> Stands all eternity's offense."

The true attitude and relation is where the individual works for the whole, and the

whole in turn reacts in good to the individual.

The making of money has its proper place in the affairs of life. It is not to be frowned on or belittled. Every legitimate effort a man makes to put himself in better circumstances not only enriches himself, but benefits the community in which he lives. Poverty is not a blessing to the race. There is no virtue in being poor. Money being the medium of exchange throughout the world, it follows of a necessity that if we would get the products of other people's labor we must have the medium with which to get them. All reasonable effort put forth in the making of money is laudable when a just equivalent is given for what one receives. But the getting of money without giving a return is the curse of our age. The effort to get rich quickly, regardless of what the effect is going to be upon the lives of others, has brought more misery, crime, and degradation into

human life than has almost any other one thing in recent years. People barter away everything that should be held dear in their insane money-getting efforts; for a man is not balanced who will sell his honor, or his friends, or any real or true thing in life, taking for its equivalent the dollar that thieves can steal.

Life can not be measured by any monetary system devised by the mind of man. There is no money equivalent that a man can give or receive in exchange for his soul. There is only one royal road to success, as the rational man comes to see, and that is through man's inner success: the control of every faculty of mind, and, consequently, of every organ of the body; the perfect unfoldment of man's spiritual nature; the seeking of the kingdom of heaven that is within. When we have the inner riches, as the Master promised, all things needful will be added.

On the lower plane of life competition and

resistance are as much in order, are as truly a law of God and as necessary, as non-resistance on the higher. Self-preservation is indeed the first law of nature, but it is not the last. Let us render to Cæsar only the things that are Cæsar's.

The period of resistance, of struggle, is one of tuition—the crude scaffolding, one might say, of the temple of character to be built later. It is necessary that we should pass through this period of storm and stress, but we should never forget that it is only an outward condition, that the inward is always calm and steadfast, that the "heart of the flame is cool and the heart of the storm most kind." At last we come to that desired haven of perfect adjustment when we know we belong to the universe and the universe takes care of its own.

Material power and possession are not in themselves evil. It depends upon what they symbolize to us—what they stand for. Their

good or ill depends largely upon the manner of their getting. A desire for them is natural and good. As surely as all is good and God is all in all, as surely as the soul of things is forever steadfast, all motives, all desires at bottom are also good. It is only the methods employed in the fulfilment of these that are evil—mistaken.

Superficially, of course, this does not seem to be true. The man who kills and plunders, who slanders his neighbors, and oppresses the weak—can such a man's motives be anything but bad? But consider a moment. The killing and slandering, the plundering and oppressing are not ends but means, they are for a purpose. The man wants something—possessions, power, prestige—and in his nearsightedness he seizes upon what he regards as the shortest road to this. If bullion grew on bushes, there would be no murders of avarice; if each were supreme in his own world, there would be no

desire to surpass or supplant another. True wealth, true dominion and power, are things to be desired indeed. It is only that the undeveloped, the unseeing, take the wrong method for their acquirement. The motive is a good one, the desire at core is legitimate—according to the very law of God itself. We all desire to be and to have on every plane if we are alive at all. But both being and having must come from the innermost source of wealth, and must work from inner to outer.

The undeveloped man does not realize this, and so seeks to add to himself from the outside, as it were, to gather toward himself what does not, can not, belong to him. We can possess only as we become. Do you not see, then, that each soul, however mistaken, is nevertheless striving truly, from its center of good to a circumference, an outer condition of desired good? Its methods are wrong, and it is floundering along dark and

devious pathways, but its goal is sure as its center is steadfast.

At first glance it does seem scarcely possible that the murder of a friend and the ungrudging sacrifice of all one's earthly possessions, life itself, could spring from the same impulse, the same motives. But how often does this happen with love or the desire of love—love, blind and perverted and earth-stained indeed, but love nevertheless—at the heart of it? The motive was right at its spring, and only the method of its gratification mistaken. It failed, and the soul, mayhap, learned the lesson of its failure, gleaned a glint of God's greater truth that all failure holds, and so sought a new, a better way.

Keep fast hold of the fact that the impulse is never wrong. The same upwelling life that bursts forth in a carol of rainbow-hued crocuses breaks up the frost-bound clods and stirs the mire as well. The very same sun

that woos fragrance from the blossoms makes yet more noisome the impurities of the mud below them.

We must take due account, too, in weighing an action, of the diversity of environment, the multiplicity of the problems that may confront another soul. In the other man's place, that man we are ruthlessly condemning, how do we know we would see any more clearly, act any more wisely than he? "The flame of every soul burns upward; we must make allowance for atmospheric disturbances." May we not, indeed, help such a soul at least to the extent of abstaining from criticism—"hands off"—thoughts off? Few of us realize the depressing, the deadening influence of these untoward thoughts of ours upon a fellow struggler.

There is at the very center of man's life something demanding recognition, something that forever insists on a fuller expression. The great soul qualities have lain dormant, as

it were, and the time comes when the rational man feels the need of something higher and deeper than mere thought and reason, however sufficient these may heretofore have seemed to him—a time when he makes the discovery that the world and the things of the world, even its wisdom, fall far short of the rounding out of a complete and harmonious life. There is a longing, an insatiable desire and hunger for something more to come. And hunger is prophecy. That very desire is in reality the thing that relates him to its fulfilment.

"Longing is God's fresh, heavenward will
With our poor earthward striving;
We crush it that we may be still
Content with merely living.
But would we learn that heart's full scope
That we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing."

The prayer that has gone forth contains within itself its own fulfilment.

" Tell him that his very longing is itself an answering cry;
That his prayer 'Come, gracious Allah!' is my answering 'Here am I!'
Every inmost inspiration is God's angel undefiled,
And in every 'Oh, my Father!' slumbers deep a 'Here, my child!' "

So ran the thought of the seer of yesterday; so corroborates the scientists' book of evolution of to-day. So knows the soul that at last sees God face to face. To the rational mind this is the dawning of a new life, the life of the invisible, the life that has to do with causal forces rather than effects, and the soul has taken another step in its upward way.

III

THE PSYCHIC MAN

Any unnatural development is of necessity injurious, but the most harmful phase, perhaps, of all such growth is the inducement of the abnormal unfoldment of that plane of life immediately following the rational, which is the psychic. Such development should come gradually, as the perfection of the rational plane is reached. But from various motives more or less morbid a premature and therefore unnatural development of the powers on this advanced plane is sometimes brought about. Many people regard the abnormal as an indication of spirituality, but, as a matter of fact, it is exactly the reverse. When the operation of psychic forces is induced in a life unprepared for them through artificial and unnatural methods, there results

inevitable, altho often unconscious, danger to both their possessor and those with whom he comes in contact. Psychic forces have more to do with the active, even material, welfare of their medium and of humanity than with personal development. They react rather upon environment and condition than upon character, the soul itself. It is for this reason, perhaps, that there are so many and such complex motives for the acquisition of this power, and that such abnormal methods are resorted to for that purpose. A desire to know more than the majority, a morbid craving for the mysterious, material gain—all of these motives may influence the unthinking in the cultivation of their psychic faculties, and as the development is superinduced, and not an orderly unfolding, the means resorted to must of necessity be superficial, artificial. And such acquisition (for it is not in any true sense a development) can never be anything but a hindrance in the life. The possessor

of psychic powers thus obtained has no understanding of them, no knowledge of their proper use, no protection, indeed, against the overpowering of his own individuality by the forces to which his life is exposed when the door of the psychic is once opened. For the psychic realm is, in a sense, of the same order as the two preceding ; under the reign of the law of contrasts, contradictions, light and shadow, knowledge and ignorance, good and evil, its forces are manifested in much the same manner as are those of this material world ; and, once beyond the threshold, the unguarded investigator is as apt to be under the influence of one force as another.

Abnormal acquisition on the psychic plane is almost certain to result in abnormalities on the lower planes ; on the physical, especially, a derangement of the natural functions and a corresponding emaciation and unsoundness of body are apt to result. And because the psychic forces are so much more subtle than

any to which the natural or rational mind has been accustomed, the danger is just in so much heightened for the one who approaches them ignorantly.

The true psychic is the white magician whose growth and activity are entirely subject to the law of love. The black magician is he who, possessing equal knowledge perhaps, uses it only for the gratification of his own desires. On all planes below the highest spiritual development, knowledge is subject to perversion. It can act as a two-edged sword, and is as potent to injure as to aid, according to the use that is made of it. The true psychic has no desire to display his powers for the satisfaction of the curious minded. He is incapable of exploiting his gifts, and is far above the appetite for notoriety.

In a natural development the necessary poise and strength rightly to cope with such higher and subtler forces come first. But where the fastnesses of these are besieged and

taken by storm, it is just as apt to result that morasses of evil have been seized as fortresses of good. Now this is said not to engender any thought of fear nor to deter the honest, unselfish seeker after truth, but to give pause to the reckless and unthinking. It stands to reason that only an orderly, symmetrical growth is of any real permanence and service. This alone stands for true progress. The secret doctrine, all true doctrine, is ready to be—will be—disclosed to him who "doeth the will." Individual investigation along these lines will, if natural and healthful, of necessity raise the level of human intelligence and progress. Scientific research in this realm will establish the continuity of life, and familiarize the popular mind with the fact that mankind is possessed potentially of many powers that are not at present put to any use. Conscious, psychic development should progress only under the best normal conditions and with the highest aims in view. An investi-

gator bringing into this world (for in a very real sense the psychic realm is a world in itself) a disinterested spirit, a lofty ideal, at once inevitably allies himself with, and unconsciously but irresistably attracts to himself, the great array of good forces that this realm unfolds; while just the reverse is as certainly true when the aim and preparation have been the opposite. Mental clarity, mental poise, courage and independence of thought, physical wholeness and adjustment, make it impossible for undesirable exterior forces to find any lodgment with or impinge disastrously upon the mind of the investigator. But under opposite conditions the mind is flooded with impressions and suggestions that are foreign to the life, and perhaps inimical to it. Every effort and impulse is colored, becomes entangled, as it were, with the illusions of the psychic plane, and by degrees it seems impossible to distinguish between the individual will, the soul's true pur-

pose, and the myriad cross-currents to which it is subjected. One must never surrender his integrity of will or purpose to another; never submit to be acted upon, or even through, except in accordance with his own positive line of action and with the sanction of his own higher powers. It is well to induce good influencers from whatever source, but no real good can ever result from a loss of individual freedom. There is a mediumship where good influences are transmitted from one to another, often unconsciously. This is more in form of suggestion, or stimulus, and does not obstruct. But no mind in God's universe can be lawfully obsessed or possessed by another mind.

I do not deny nor belittle any of the powers that are claimed for this plane; on the contrary, I would emphasize their scope and subtlety. But I wish at the same time to reiterate that of all planes this is the one on which poise is most difficult to main-

tain and wisdom most needed, and also that a knowledge of things psychic does not in itself indicate spiritual development. In fact, there are many souls on the rational plane who are nearer to "the kingdom of God" than others long versed in the mysteries of the psychic.

The soul's progress on the different planes varies greatly in the matter of duration. A long period on the psychic is perhaps not necessary for the majority. Indeed, unless wholly normal, psychic development is not only unessential but detrimental to the spiritual life. A desire for psychic development should go hand in hand with unselfish interest in one's fellow men and the earnest desire to benefit them. It is, indeed, the antechamber to the spiritual realm in which one's simple presence is a beneficence, when "to be" means, most vitally, "to be in relations," and one's very existence is a universal blessing.

Psychic development marks the step from the visible world to the invisible—from the world of an outer to that of an inner consciousness, and as such is a necessary phase of growth. Its manifestations are numerous and of infinite degrees of intensity. Normally developed, a corresponding wisdom as guide to all practical application keeps pace with succeeding degrees. The earlier stages of such development are often evidenced as telepathy, clairvoyance, and clairaudience. One person apparently hears with the outward ear the message from another mind; another will get a distinct and definite picture, as of physical vision; or still a third will receive merely a mental concept. These may come from the minds of others still in the body or from disembodied intelligences. Sometimes the person in this life from whom the message comes is himself made visible, or the vision may be of a personality that has passed out of the physical world. Again,

a whole landscape will apparently become materialized in an instant—scenes from this world or perhaps from other realms of activity. As a rule, the inner, corresponding senses open one by one (first the hearing, then the sight, etc.), but occasionally a person comes into the possession of all such powers simultaneously.

The true psychic, too, "sees visions and dreams dreams" in the truest sense of the words. He is, indeed, "the forerunner of the Lord." He stands, as it were, between earth and heaven, in touch with both, and in a sense brings heaven to earth for those who, having eyes, see not, and ears, but do not hear. He believes in his visions, and those who believe in him help him to actualize them. He transmits the vitality of his clear seeing to those about him. The true psychic is a prophet, the seer, and his clarified sight and hearing make for the healing and security of the nations. While, perhaps, not

having entered himself into the kingdom, he has had glimpses through this door ajar, and he realizes in a measure the glorious possibilities of humanity of which the majority about him is as yet wholly ignorant. Phillips Brooks once said: "I am not ashamed to be called visionary. I am thankful that I have attained to this. If I am never to see above the level of the average, then in pity let me die." "Where there is no vision, the people perish," said the seer of old. The true psychic is a "sensitive." His impressionable condition of mind, united with a vigorous and discriminating mentality, enables him to discern the factors for harmonious relationships in this world's activities, and to avoid entanglements and dangers. In a corresponding degree, it would seem, his hold is loosened on earth and the things of earth, and by the purely rational man he is regarded as unpractical—in a way, unreliable. This is but natural. In fact, the psychic can not be

rightly understood by those of the lower planes, because he is dealing with a phase of life about which, of necessity, the rational mind knows nothing. The practical man is working with his hands and brain toward the furtherance of universal development in the accomplishment of material good for himself and others. The psychic man is not shirking his share in the advancement of the general good because his energies are withdrawn to another field of action. His work, if it be good, is as truly beneficial to the world at large as the more easily demonstrable products of the other's activities. He has begun to use consciously these subtle forces for the universal good. From his knowledge of the power of thought alone, if rightly used, could accrue immeasurably greater good to his fellow men than any amount of physical effort directed to the same end.

In proportion as he becomes sensitive to the higher conditions of life, the psychic loses

his sensitiveness in regard to many of the lower. Physical pain no longer affects him to the degree that it formerly did. Habits and desires that beset and enthrall the consciousness on the lower planes gradually lose their influence over him, and he is entering into a larger freedom of life as well as a truer mastery over his own nature. The things that the world holds dear no longer allure him from life's upward pathway. He is coming to see the things of earth in their true relation, and to realize that he is greater than all of them—that through the powers he is now in possession of they are his servants to do his bidding, and so, through him, to "prepare the way of the Lord." Through prayer and meditation the psychic comes into a knowledge of the deeper mysteries of life; he is breathing in more and more of the universal life, and this inspiration is expressed in the strong, deep, measured breathing of the physical man. The physical lungs are for

the first time used to their full capacity, and a new feeling of lightness and elasticity seems to pervade the whole organism. And through that same breath of the Spirit he is breathing out again to all his world something of the better life which is dawning for him and is to come to all.

He is beginning to realize that his every prayer contains within itself its own fulfilment, and that the true, all-including prayer is the desire of the whole man, body, mind, and soul, for the life more abundant. He is on the border-land of the eternal day.

While not yet really conscious of the more purely spiritual forces, yet a certain degree of love and faith has entered into his life and manifests in outer wholeness, making for the strength and perfection of the physical man. Physical nourishment is not needed in the same degree as before, for the psychic has begun to draw consciously his nourishment from an unseen realm of force. The

quality and variety of the food desired is also changed. The craving for the flesh of animals gradually passes away; fruits, nuts, and cereals supply the needs of the appetite. The influence of such foods is, in its turn, conducive to greater development. While meat generates heat or energy more quickly than many other forms of nourishment, the energy produced by the less complex foods—vegetables, nuts, etc.—is the more even and enduring. There is sound reason for all this. The lowest orders of animal life have little capacity for suffering, and consequently many so-called vegeterians do not class the flesh of these among the prohibited meats. Every nerve center is a center also of fear and pain. Fear paralyzes the blood, as it were, and suffering produces chemical changes throughout every fiber of the organism. It is also impossible to compass the death of an animal without the presence of either pain or fear. Certain it is that the wholesale meth-

ods of the moment make for the increase of both. Not only are the chemical changes wrought by these emotions physically injurious in assimilation, but many authorities on the subject hold that with the absorption of the fibrine, which is the reproductive element in the blood, the constructive, seemingly indestructible part of it, the animal or lower nature in mankind is directly reinforced. Under the right conditions, the presence of proper warmth and moisture, this animal element is perpetuated; for it is the very vitality of the animal, and everything tends to reproduce itself in kind. Moses forbid the consumption of the blood of animals for the reason that "the life is in the blood."

What the psychic is able to do for himself, he is in large degree able, if his mind is well poised, to do for others. He is beginning to enter what might be termed the world of feeling. He feels now much more, perhaps, than he thinks, and through this quality of feeling

he is enabled to come in touch with his fellow men and benefit them. His life leaves a marked impress on the world for its betterment, for he is the link, as it were, between this world and all that is good and beautiful in the larger world just out of sight.

Many of Christ's miracles were evidence of his wonderful psychic powers, while others were evidence of the more spiritual side of his nature. Turning the water into wine, feeding the multitudes, the perception of the thought and intentions of the people about him, etc., were all the expression of psychic power; while his transfiguration, casting out the devils, healing of disease, etc., were of a totally different nature. None of the actions of the first-named class are an evidence of the highest spiritual life, but rather of a knowledge of the more subtle physical laws of the universe. The manifestation of these did not, in a sense, make for the spiritual development of the one who controlled them or of

those who profited by them. But just the reverse of this is true in that "forgiveness of sins" which results in the healing of the sick and the raising of the dead to life. In instances such as these, both the "forgiver" and the "forgiven" gain in spiritual strength, in the realization of the oneness, the wholeness of all things, the all-sufficiency of the love of the immanent God.

There is, however, one point at which the psychic and the spiritual mind meet: this is the condition called meditation. It is a state both of consciousness and superconsciousness. It is prayer in the highest sense, and yet it is "an absence of thought." The prayer of the mind, or even of the emotions, is in a way limited by its definiteness, its outward voicing. All this must be silenced if one would enter into true meditation, pray the true prayer. We must learn to distinguish clearly between the consciousness of the mental and that which comes through

the intuitive faculty. The ability to enter this condition and receive from it the greatest benefit is not attained in a moment; it is often a matter of earnest and persistent effort. For while the state of consciousness we call meditation is in a sense a cessation of all action, almost of personal consciousness itself, it is usually a matter of both effort and time, to gain such control of one's emotions and outer senses that these may at will be brought into a state of quiescence—the whole being into an attitude of receptivity.

But this passivity of the lower nature, this absolute receptivity of the entire organism, is a necessary preparation. It is often the case that when the emotions are keen and turbulent the heart is full; then the depths of being fail to sound the "still, small voice." "Be still, and know that I am God," is the command.

By degrees, with the deeper desire of the soul to enter into the secret place of the

Most High, both word and thought, and all need of any outward aid, will vanish in the consciousness of his presence; the physical is lost sight of, the body, everything in the external; and one passes into a consciousness that is above the temporal plane, with all its activities. It can not be described, for "the love of God passeth all understanding"; but it is the privilege—nay, the destiny—of all to come at last to the realization of it in the very depths of being.

It is through this abstraction from the world, with all its petty ambitions and interests, that we enter into the great realm of force and energy. We have long been accustomed to look to some exterior source for health and strength and the renewing of power. Is it not in reality the height of materialism to regard the things we eat and drink, the wind that blows, and the rain that falls upon us as the arbiters of our lives, the makers of health or disease for us? It is

really among those who give most persistent thought to these externalities that is found the greatest amount of physical inharmony. As a matter of fact, these things affect us only as our own thought gives them license. Strength and wholeness are inevitably and increasingly ours as we come into vital touch with the creative power of the universe, and meditation is the antechamber to the fulness of this. Nervous prostration, the depletion that is evidenced in despondency, lack of vitality and enthusiasm, lack of energy—these are but a few of the myriad ills consequent upon the fact that we have forgotten our source of power. A whole life's length from the center of all life, we yet are trying to live. When we cry out for death in our extremity, this is not indeed what we want, but just the opposite:

> "'Tis life of which the nerves are scant;
> 'Tis life, more life, for which we pant."

We live too much in externals, too much on the surface of things. We live, literally, very much as we breathe, in but a fraction of our rightful breadth and scope. Scarcely one person in ten uses more than a third of his lung capacity in ordinary breathing, and in like manner is the grasp of the life-giving force that is everywhere in the universe about us as well as in us, waiting only for the desire of realization that will make us consciously one with it. There is such a thing (and it is by no means an insignificant part of the whole) as cooperation in soul growth. We all must at last work out our own salvation. Even God can not do that for us, and all that any other may do is to throw light on the way. But once turned in the right direction, the traveling soon becomes second nature. Original righteousness is far more deeply ingrained in the fiber of your being than any original sin discovered by the bluest theologians.

"There is nothing we can not overcome.
Say not thine evil instinct is inherited,
Or that some trait inborn makes thine whole life forlorn,
And calls down punishment that is not merited.
Back of thy parents and grandparents lies
The great eternal Will. That too is thine
Inheritance, strong, beautiful, divine,
Stout lever of success for him who tries.
Pry up thy thoughts with that great lever, will.
However deeply rooted sin's propensity—
However firmly set—I tell thee, firmer yet
Is that vast power that comes from truth's immensity.
Thou art a part of that great world, I say;
Its forces lie within thee stronger far
Than all thy mortal sins and frailties are.
Believe thyself divine and watch and pray.
There is no noble height thou canst not climb:
All triumphs may be thine in time's futurity,
If whatsoe'er thy fault, thou dost not faint nor halt,
But lean upon the staff of God's security.
Earth has no claim the soul can not contest.
Know thyself part of the eternal Source
And nought can stand before thy spirit's force.
The soul's divine inheritance is best."

Once we put our lives in order according to the higher law all the forces of the universe work with us. If, with the confidence

of a little child, we give ourselves to God—give ourselves over into the keeping of our own ideal—we will find that we have indeed created a "new heaven and a new earth." Some one has said "the key of the universe is given into our hands when we throw ourselves unreservedly into the service of the highest truth we know, with fidelity to the right as God gives us to see the right." Again "the eye sees only what the eye brings to the seeing." Beauty, strength, grace are the pillars of creation. It remains for us but to see deeply enough into life to be in heaven itself.

If, however, the psychic's motive for entering into the peace that meditation brings is merely to get away from the troubles of this world into a little heaven of his own, he will surely find he has been playing with fire. Remember, we can not tamper with holy things for selfish ends. That is the very essence of prostitution. The way of life is

straight and narrow, and only the pure in heart may tread the steeps that lead to the land of the heart's desire. But childlike hearts and courageous, earnest souls never seek it in vain. If we look about us at the faces of those we know, our friends, or at the streets full of faces we pass in an hour's walk, are not many, very many of them keen and pinched, or sad and infinitely pathetic with a hunger that is deeper than any material thing can appease? Is there not on all sides a reaching out after some deeper satisfaction? Have we not felt the same over and over again in the depths of our own souls, and is this not because we will not accept that simple word of Jesus that "the kingdom of God is within you," and that the refreshment that comes from this source shall be "as a well of water springing up into everlasting life"?

There is but one way to satisfy the eternal longing in our souls, and that is to get at the center of Being; to live actually in the Heart

of the Universe. And can it be that any one of us may fail of finding this soul's satisfaction? One who, more than any other son of God, proved that he knew the heart of the Father, has said, once for all, "seek and ye *shall* find."

What the world needs to-day is not more formulas for health or for salvation (they are one and the same thing when rightly understood), but more light, or perhaps, we might say, more turning to the light, for the very light of love has been shining always. As it has been written, "the Light shineth in darkness, and the darkness comprehended it not," and "that was the true Light, which lighteth every man that cometh into the world."

In seeking salvation, men have turned away from the God-life dwelling quietly within awaiting recognition and faithful expression, and have depended on some outside word of authority, some ready-made rule of life, imposed by a person or book.

The great work that Jesus did for the sons of men was to reverse this order, and to look within his own soul for light and strength and authority. By exercising his powers for the good of all men, not for personal profit, he came to know of a truth that he and his Father were one, and that all power actually is his whose will is at one with the loving will of God.

It was this conviction of the divinity of all life, this knowledge based on experience of the infinitude of the soul, that gave him his deep joy and boundless hope. Having passed from the death of the personal life to the power of love itself, he could rest in the thought that "because I live ye shall live also." All men are destined to enter into this God-consciousness, and this can come about only through our turning to the inner love life hidden within us, and fearlessly revealing it in all our relations of life.

"There is nothing hidden that can not be

revealed," and it is only through our faithful revelation of the soul that heaven or harmony is to be realized. Shall we not, then, from this hour begin earnestly to work out our own salvation, knowing that it is God who worketh in us?

Now when one has come into touch with power something else remains to be done—namely, that we learn how to use the love-energy which is flowing through us. Meditation would be incomplete without that which we call concentration.

Concentration is the highest state of mental activity. It is that condition in which the mind is thoroughly centered on one thing to the exclusion of all else. It is through concentration of thought that we are enabled to do things with ease. It does not mean power, as many people have thought; it simply means power under control, the guiding of force.

When we have received power from on

high we are responsible for using it. We must express that which we possess; in fact, our continued possession depends upon our faithful and loving expression of truth. The God-life must become active through us.

Now this is accomplished by means of concentration. Many people strive earnestly to attain concentration before they have received "the enduing from on high"; that is, they are trying to use power before they have received it. But must we not have our capital before we begin business? Concentration merely means the power to conserve power. It is through centering of the thought that we are enabled to do our work with the least possible expenditure of energy. Most people waste ten times as much force as they use. Only as we use our energy in the right way do we keep the gateway open for the continued influx of energy.

Let us fix in our minds, so that it will never leave us, this fact: that to us has been

entrusted the keeping of our own souls, our own thoughts, our own paths. And let us bear in mind this other fact: that during every moment of our existence influences are radiating from us for good or ill. We can not touch another life ever so lightly without effecting it in some way. It is either virtue that is going forth from us, or it is something which tends to tear down the body of humanity; tends to disease it—that is, to destroy its unity, its perfect poise, its ease. The inner thought and feeling must become externalized. Let us see to it, then, that our inner life is such as we would have it thought to be.

"No life
Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.
The spirits of just men made perfect on high,
The army of martyrs who stand round the throne
And look into the face which makes glorious their own,
Know this surely at last: Honest love, honest sorrow,
Honest work for to-day, honest hope for to-morrow—
Are these nothing more than the hands they make weary,

The hearts they have saddened, the lives they leave
dreary?
Hush! the sevenfold heaven to the voice of the spirit
Echoes, 'He that overcometh shall all things inherit.'"

In a very true sense creation is not finished, for each one of us has a part to play in the great creation drama. We are colaborers with God, and God's work is always of a creative, sustaining, or redemptive nature. All life will yet be transformed from the lower to the higher planes of being, but this can not be done except as the inner life responds freely to the great encompassing life of Love; there can be no compulsion in perfect love. The desert is most assuredly to blossom as the rose—the great mental and moral planes of our being which seem so barren as yet—but this blossoming will be the result of the unfolding of the seed of love within.

The transforming process is going on all the time, tho we may not always see it. But

if, in our examination of world progress, we take long enough periods of time we can not doubt this fact. In spite of much that is deplorable in the outer life of affairs, the world to-day is far better, much more advanced toward brotherhood, than it was a thousand years ago.

I said that our lives were as broken and limited as our breath; and in a deeper sense than most of us realize, this could not be otherwise. The one is the expression of the other; their scope, their limitation, are in almost exact correspondence.

The majority of people think they know all that is necessary in regard to the subject of Breath. Physicians agree that there is need of good breathing capacity, but, beyond the injunction to breathe deeply, perhaps, they have very little to say about the matter. Properly used, there is no surer or swifter aid to the development of psychic powers than this same matter of breathing. It is

largely through their method of breathing that the psychics of the East acquire their wonderful power. The system used and taught by them, however, does not, as a rule, tend to poise and serenity of mind when applied to the average temperament of the Occidental world. The Eastern being the more meditative type, and the Western mind being more gifted in regard to concentration, the method that stimulates and benefits the one often has quite the opposite effect upon the other.

One can injure the body by breathing incorrectly, and many of the methods taught by physical instructors brings results to some that are far from desirable. It is no sign because one person can get good results from breathing in a certain way that such a method will prove beneficial to another. This is because we differ so greatly in temperament, and what would benefit would perhaps actually injure another. The rate of vibration varies

greatly on the different planes. That of the highly developed psychic would mean physical death to the man on the purely natural plane.

It is possible to alter the vibration of the whole body through control of the breath. The true order through which the highest vibration can be obtained is, first, spiritual activity, then mental, and the expression of these again on the physical plane through breath and outward actions.

But one may ask: What difference does it make whether you have much vibration or not? It makes just this difference: that if you have the power to change it at will you have practically absolute control over your health and strength.

Through perfect vibration there comes a perfect control of the circulation, and through the ability to send the blood with renewed force to any particular part of the body, or to keep it in an even circulation throughout,

the nourishment which carries it to the physical being is furnished as needed. The more we look into these things the more we see the perfect correspondence between the soul, mind, and body. The body can not be renewed in any vital sense unless the mind is renewed day by day, and this mental renewal is again dependent on the soul refreshment which comes through meditation.

We should aim, then, at establishing the true vibration—that which originates from within, and so become the masters of our health and strength. Anything that tends to make you intense in mind and tense in body is to be avoided; for tension interferes with the highest realization of power. The very effort that some put into their breathing prevents them from deriving much benefit from it. We should aim at concentration but avoid anything like contraction, for that wearies the brain, making the thoughts cloudy and obscure.

We should bring our thought to bear upon our exercises, but always in a light, elastic, free way; and we should put energy into whatever we do, but not an undue or unnecessary amount of it. Whenever you put more force than is necessary into your work it is wasted, and the mental and physical consciousness is depleted. We expend uselessly something like nine-tenths of our energy every day that we live. If we will take this matter of waste into consideration, and set ourselves to avoiding the useless expenditure of force, the benefit accruing to us will be rapid, even wonderful.

True vibration begins at the center and works out to the very circumference of all things.

If the impulse comes from the Love-life hidden within us, then will the highest vibration emanate in all directions without a break, as perfect circles radiate from the activity caused at the center when a stone is thrown

into the water. Whereas, if the spiritual impulse of faith, hope, and love are wanting, all the vibration you can get will be on the surface of things ; and as your thoughts are constantly changing, there will result a constant change in vibration. But there should be a steady vibration going out from the center of things perfecting both mind and body, and bringing about a state of harmony and power.

So we come at last to see that the matter of breath is a far more interior one than at first appeared. It is nothing more nor less than the breath of the Spirit that we must inhale, and when we have learned to receive the Holy Spirit (the " whole breath "), the complete life of love, we will give it forth again in perfect vibration throughout our whole being and activity. Starting thus from the center of life, all else will be perfect in its way. Each circle radiating from the center that has received the stone, so to speak, is

perfect, no matter how far from the center it may travel. It is an unbroken, a complete vibration. Let us accept the fact that the mind (and therefore the body) can not be renewed by simply looking on the phenomenal side of life, but must be inspired by the Spirit of Life. It is not enough merely to breathe in a certain way, tho that is the beginning. We must *feel* rightly if all else is to become right.

Only as the psychic learns to vibrate in harmony with the great Spirit can Heaven be realized. Heaven awaits the complete harmonizing of all energy, and if one soul is out of tune with Infinite Love the resulting discord just insomuch postpones the consummation of God's holy purpose. Verily, "If thine eye be single"—if your eyes are filled with the light of love—"thy whole body shall be full of light." The right feeling begets the right thinking, and this in turn will shape itself in body, word, and deed.

The real center for human breath, for all inspiration and aspiration, is the diaphragm. By the simple exercise of holding the hand on the diaphragm the mind may more easily become centered, and one will begin to breathe from that point. This, with correct bodily position, will eventually bring every cell-chamber of the lungs into use.

If we consider the question of breathing from a medical point of view, we regard the oxygen which enters into the blood through the lungs as the chief purifying agent. But as we study life we are forced to the conclusion that there is something much more vital than oxygen in the air which we inhale; there is in all things—in air, as well as minerals, plants, and animals—the spirit, which alone truly vitalizes and sustains. Furthermore, from experiments conducted through a great many years, I am thoroughly convinced that the time is coming when we will know how to get a large portion of the nourishment needed

for our bodies directly from the atmosphere. New light will be thrown upon that saying of Jesus: "I have meat to eat that ye know not of." It may be objected that there is not enough in the air to nourish the body, but the point is that there is something—a soul, if you please—that abides in the elements, in all things, and is, after all, the true vitality of the body. Science is rapidly being forced to the conclusion that in every atom there is a living principle, a vital energy; and it is this life essence, not the outward form it assumes, wherein lies the sustaining power.

It may be asked: "Why, then, are organs of digestion given to us if we are to derive our nourishment in other ways?" But do we not know what wonderful changes in organism occur throughout all planes of activity, and that certain organs endure only while the need for them exists?

Many have considered that the inhalation of the breath was the important thing, but,

on the contrary, the manner of exhalation is far more important. If you form a vacuum, the air must flow in; but if you exhale only one-half, or one-third, of the atmosphere in the body, the pure air is limited in its work, because of the impure residuum left in the body. The outgoing breath corresponds to our desires—to the highest aspirations; the incoming breath is the response to the desires. When we make the demand there is the supply, and the supply will always be in proportion to the demand. A real effort, then, should center itself in true desire. Yet man has been centering his thought faithlessly on the other side, refusing to believe that the heavenly Father is even more willing to give us good things than we are to ask him. Superficial desires will result in superficial breathing, while growth, as regards one's ideals and activities, will result in true diaphragmatic breathing. By rightly controlled breath the circulation changes at once, cold

hands and feet are almost instantly relieved, and the whole body is evenly and thoroughly nourished.

There are persons whose hands are always dry and hot, and others whose hands will be found cold and clammy. Now these different conditions reveal different states of vibration: where there is heat and dryness, the vibration is too rapid; where the hands are cold, there is a low rate of vibration, indicating a loss of vitality. Health depends upon the establishment of perfect vibration; it should neither be very rapid nor very slow. It is just as easy to be strong and well as the reverse, but we must earnestly desire wholeness, or holiness, if we would have it.

It is beginning to be understood that vibration underlies everything in the universe, and that we must thoroughly understand this subject if we are to act intelligently.

Perfect vibration can only be established through conscious relation to the invisible

world, from whence we receive the power that makes us whole, mentally, morally, and physically; and then only as we use the power thus given do we continue to receive it.

Through concentration we learn to conserve and apply force, but only its right use will keep the mind's channels free for a continual influx of power. So in this matter of giving forth the life that is in us, we must give it wisely in a self-controlled and thoughtful way. Spreading our energies broadcast may be as injurious as the indiscriminate giving of money or food. We have no right to weaken others by our prodigality, but should always aim to give forth our powers in such a way as to enrich the recipient, and, if possible, to awaken in his mind a desire to investigate the source from whence the inner wealth may be drawn.

In the past we have all been more or less conscious of discordant effects on both mental and physical planes, and our efforts to

restore harmony have been of the most materialistic kind. We have tried to develop physical and mental control, and have ignored almost exclusively the psychic side of life.

Let us drop the external things of life, ignoring all worldly interests and props, and rest in the idea of God being our support and our life. Instead of cultivating deep breathing, by recourse to physical or mental exercise, let us exercise ourselves into faith, hope, and love, thus going to the very heart of things, and trusting in these realities to express themselves fully through perfect physical and mental vibrations.

For many years people have felt that breath control was an essential thing, and they have been striving to acquire a knowledge of it. Intuitively some have discerned this truth, and their inner knowledge expresses itself through a perfect breath control.

The civilized races do not use more than about one-fifth of their lung capacity. Has

a mistake been made in giving us far greater capacity for breathing than we can use, or are we neglecting the full use of our powers?

Remember that an organ that is not fully used can not be strong, and that weakness is soon followed by disease. The lungs are necessary to physical life, and, therefore, should be employed to the best advantage. When we use our breath aright we will find many things changed: less effort will be required to walk or run, less effort in our work; but a wonderful ease will be ours, and coughs and colds will trouble us no longer.

As a result of "truth in the inward parts," the physical organs will act easily and strongly, and through perfect vibration the whole body will become light and will work like a perfect piece of machinery. Some day we will realize that it is the spirit of mental heaviness that obstructs the bodily action, and makes the outer man heavy and inefficient.

A knowledge of harmony is more comprehensive than we have thought; the music of the spheres will yet prove to include all activity—physical, mental, and spiritual.

In the control of breath it is better to begin on the superficial side, aiming at mental and physical control, rather than not to begin at all. If our desires are pure we will certainly be led from mistaken methods to the true one. Because of reflex action, certain physical conditions will some time awaken us to a consciousness of the more important spiritual activity.

For instance, by assuming a certain position of the body we become conscious of a feeling of lightness and strength, and an incorrect posture will, in time, cause a feeling of weakness and fatigue. The aim should be to poise the body so perfectly that the arms and shoulders will be entirely free.

In standing, hold the body erect through the use of the intercostal muscles, draw in

the abdomen—do not raise the shoulders or throw them back, for in doing this you interfere with the free action of breath and arms. Every normal condition of the body is one of ease and grace. There is nothing graceful about the thrown-out chest and abdomen.

In order to take the right physical position the mind has really been responding to certain ideals, and so we are led gently into a consciousness of inner activity.

It is well to understand what is meant by breath control. There should be no break in the breath from the moment that one begins to exhale until every particle of air has left the lungs; but this control must come from within; it must center in man's inmost being, and then it will be expressed in his physical activity. The order for the establishment of harmonious vibrations is, first, right feeling, and then right thinking; these will in turn result in correct breathing, and this in harmonious action. If the life be cen-

tered in love the right thought will shape itself. Yet as some find the inner exercise of the powers very difficult, and as there is undoubtedly a proper use to be made of reflex action, I have found that many temporarily are greatly helped—that is, guided toward the inner consciousness—by what may be termed the Sun breath. Take this thought, that the whole solar system, the world with all its physical forms is one with the sun, that there is really no separation between our bodies and the sun, that the very same elements enter into both, and that force is constantly radiating from the great center into us. Stand in the full light of the sun and breathe quietly yet freely, keeping the thought of the sun in mind, and realizing your oneness with it; remind yourself that its force is playing through you, and that you in turn are responding to its ministry. Go a step further, and say that the sun is the symbol of Deity, and that as the physical activities center in the sun, so

does our innermost energy of soul draw its power from the Sun of Love. At this very moment we are one with God, are drawing our life from him, are vivified and sustained by him.

In this way, by passing from the physical side of life, we take up the more purely spiritual. We think of the great central sun, the great Soul of the Universe, and try to realize in every fiber of our being that the individual soul is one with the universal soul. There is no separation between your soul and the soul of the universe. You are one with that soul, all you have is from that soul. In that soul you live and move and have your being. In the deepest sense you *are* the great universal soul.

The first result of these exercises will be to change vibration for both mind and body. This is but the beginning, however, and gives but temporary assistance. As we go farther our gain will begin to evidence itself

as permanent. Much that is necessary at one stage of life is unnecessary at another, altho it may have been most useful in aiding us to development. Every experience has its meaning, and we must not look upon any experience of the past as useless. Everything serves a purpose. Things which help us to-day, however, may be of no service to-morrow. We must let go of such things and grasp the newer ones to meet the new conditions. The mind of the world is adverse to change, and people are forever seeking for something of a permanent nature wherein to rest. The only enduring thing in the universe is the " Law of the Coming." All else is relative, and, therefore, transitory. Change is necessary, and when it comes it is for us to choose at the parting of the ways it puts before us, and to take up or lay down according to the dictates of the light that is within us. It is most important that we should recognize what has become useless to

us. Prejudice or timidity should never prevent us from trying new things. Aim at the heart of things—to get out of them to the utmost whatever help they may contain for you; and then lay them aside. We should be willing to do this at every upward step in life. It is only "When half-gods go that the gods arrive"; whether these half-gods be creeds or conditions, friendships or very faiths. Our minds should be so free from prejudice that intuitively we will perceive what is good, and be guided to this without, by experience, proving every detail.

Begin now, this moment, to breathe strongly and freely; then will you be enabled to do all things with ease and power, for it is through true breath control that concentration is developed and psychic power attained, and it is through the spiritual breath that man becomes vitally related to the source of all life and energy.

IV

THE SPIRITUAL MAN

St. John said of the spiritual man that he was born "not of blood, nor of the will of man, nor of the will of the flesh, but of God." St. Paul said: "If any man be born of the Spirit, he is a new creation." And this is indeed true; everything is changed, every point of view, every outlook on life. In the spiritual man the human, the personal will has disappeared, has melted, so to speak, into the larger consciousness of the Divine Will. Life is no longer a question of flesh and blood, of earthy desires and personalities. The divine will is now as naturally all in all as before was the rational, individual will. The soul is now in its true relationship to God—it recognizes its sonship with him.

Jesus said: "Who is my mother and who

are my brethren? Even they who do the will of my Father which is in heaven." Because I am doing God's will, all others who are doing it also are with me, close to me, one with me. It is not that human relationships and the ties of man's flesh and will are nought and to be ruthlessly disregarded, but rather, one might say, that they disregard themselves; they simply sink out of sight, out of consequence, and out of value in the new soul-life that is begun in the spiritual man with the dawning of the deeper sense of kinship with God. God is father, mother, all. There is no longer any sense of separation from him. There never was any real separation, but in the earlier, partial view, man's every thought of God seemed a separation, and brought the barrier of distance. To be spiritually minded, then, means primarily to get the largest view, the central view of life.

The idea of spirituality which once pre-

vailed, and indeed still obtains with many people, that if a man separate himself from the world he thereby of necessity becomes spiritual, that his soul comes nearer to God because of his disregard, even maltreatment of the body and the things that pertain to it, is a wholly false view. The spiritual life is not exclusive but all inclusive. It is not an elimination but an epitome. It does not deny away the existence or forbid the gratification of any part or desire of man's nature, but, in its fulness, completes and blesses all. A spiritual man does not mean an emaciated form, a long face, the inability to smile and enjoy life. It means simply the acknowledgment, the realization, throughout the life, that God's will is supreme. The ascetic or recluse is not truly spiritually minded because he refuses to give the things that God made and called good their natural uses and rightful place in his life. He practically asserts that he knows better than his creator what

is best for the creature's growth. He sees evil where God himself saw only good. The recluse seeks for spiritual insight and development through the forsaking and shutting out of his fellow men. In reality he is thereby turning away from the greatest opportunity of growth that has been given him. The soul unfolds through communion with others, through mingling, sharing, giving. At the moment giving ceases, at that moment ceases also the influx of the more abundant life. It is indeed helpful, necessary, that there should be times of quietness, periods of silence, of solitude, of refreshment. Then come to us new and higher conceptions of life, and mental and spiritual poise is restored. But such times tend only to larger giving—to a fuller, deeper communion with one's fellow man, and are the very breath and benediction of the spiritual life.

The result of true spirituality is a clear, forceful mentality and a sound and whole

body. How else, indeed, is the spirit expressed? If these be lacking one may be earnestly desiring—even in the process of becoming spiritually minded, but he is not yet truly spiritual.

"Let the same mind be in you which was in Christ Jesus." Jesus over and over again declares "not my will be done," so let us seek not what will benefit us, but what will bless the world. As a matter of fact, what blesses the world must bless the individual also. The spiritually minded man knows that, but he does not concern himself with it; or with, indeed, any mere result. His work is with causal forces. There is no sacrifice in life in the sense of ultimate loss. The offering up of one's life to-day means the answering gift of all life to-morrow. It is a law as eternal as the heavens that the soul receives in like measure as it gives. The sacrifice, or loss, is only seeming—only temporary. Giving can never lessen one's own

store. The man who jealously guards some secret of wonderful knowledge, or who hoards his material possessions, the heart that builds barriers about its loved ones or its friendships, such have missed the true meaning of it all, are still living on the surface and in the semblance of things. The truth is one; it is not divisible; can not be partitioned; need not be hoarded; can, indeed, be fully partaken of, fully possessed, only when most fully and freely shared—most utterly given away. The only way to have is to give. Through the imparting of the knowledge already in one's possession a deeper understanding always results. Through the sharing of the truth one sees to-day a larger truth will surely be vouchsafed to-morrow. Now let us consider some of the attributes of a spiritually minded man—the man who has that "same mind that dwelt in Christ Jesus." The dominant note in Christ's life was that of service, service to his disciples, to those his life touched

day by day—to the world. But he never gave where it was not needed; rarely, if ever, to one whose need was not felt keenly, to the point of his asking help. It is well for us to note this. Unwise giving is perhaps responsible for as much inharmony in the world as any other form of selfishness; for giving that is not guided by wisdom, that has its root in self-gratification, the desire to please or be praised, that springs, in fact, from any other motive than to help the recipient to help himself, whether it be the giving of one's possessions or one's inmost self, is not true giving. That alone is the end of all true giving, to wake another soul to a realization of its true self; this is, after all, all that any man may do for another. And so we find Jesus spending his time and himself among those who most needed him, who recognized and owned their need of him. All Christ's service was given freely, simply, in the spirit of utmost love. His giving and the people's

receiving was all one: two halves of the perfect whole. Without receiving there could be no giving; the one is just as honorable, as desirable, a part as the other. There is no room for self-righteousness or thought of self-praise in the true giving, such as Christ gave.

"Why callest thou me good?" said Christ; "there is but one good, that is God." Do not let your gratitude be matter of personality; recognize and rejoice in the truth wherever you find it, however it comes to you. Get away from the personal idea. "It is expedient for you that I go away," he said again, "that the spirit of truth may come to you"—expedient, because the disciples were living largely in the thought of a personal master. The true illumination, and the true insight into the mind of Jesus, and the meaning of his life came only after he had left them, and when their thoughts were centered on his message and not on him.

If some great truth has reached you through a fellow being, do not look upon it as his truth and worship him accordingly. He indeed may have voiced it most fully, but it is just as much your truth as his. It always was yours; as soon as you heard it, recognized and appropriated it, then it was consciously yours. Truth is not personal; it can never be possessed by persons. It is not the personal Jesus that can ever become the vital thing in any life. We may, indeed, love him in a human, personal, and beautiful way, but after all it is the truth that animated his every action, that illumined his every word, which is forever the undying power of his life with us. We have to learn to discriminate between persons and principles. John was indeed the beloved disciple, but only because he possessed more of Jesus' own character than did his fellows, more of the love element in his nature. So it was, after all, through the possession of the same truth

that these two came more closely together. It is always and only through truth that we are really in touch with another's soul, only through the spirit that the closest contact comes.

The great soul qualities of faith, hope, and love are made evident through the life of the spiritual man. They are found in varying degrees in the life of the natural and rational man—in some degree throughout the whole gamut of existence, from the lowest to the highest. But in the spiritual man the fulness of life has come, and in him love is the all-inclusive thing, merging into itself all else, like the white ray in which every color is blended. Just as the refraction of pure light gives the rainbow hues, and their myriad tones and shadings, so love, when analyzed, will be found to hold the entirty of faith, of hope, of happiness, of heaven itself—to be the supreme, the only, law of man's being—of the universe; the law of God, for God is

love. Browning said: "All 's love but all 's law." Love and law meet in God. The refractions of love, the partial qualities that show fitfully throughout the life of the natural and rational man, are united and complete in the spiritual man. With him it is love which gives color and tone to all that makes for all beauty and perfection, it is love which permeates, illumines every thought and act. Through the spiritual consciousness we come to see Jesus, his personality, his life, in a new light. Not after the old understanding, as things of yesterday, afar off, the life of some other than ourselves, a single and unique life, but we behold it as the only life—of necessity, the life of every one of us—the only way that leads to the heaven of the highest truth. And throughout it was love and love only. Even on the cross, you remember, in the agony of his physical suffering and death, his utter loneliness, the blackest hour of all his sorrow-filled years, there was only love in

Christ's thought, only forgiveness. "Father, forgive them, for they know not what they do." Could any but a soul filled with the very love of God give expression to such a word? It is in the great experiences of life, when we sight the heights or sound the depths of the soul's extremity, that we discover its touchstones. In the world, living among the things of the world, Jesus was yet in a certain sense above and beyond them. He had one message to give and one only, for it included all else: "The kingdom of God is within you"; the kingdom of love, the kingdom of power; it is left for you only to express it, to give it being in your outward life; to let the word become flesh in you, and so "dwell among the peoples of the earth." When we have found the kingdom of God within us—realized the presence of the indwelling Christ—then have we indeed found the pearl of great price, in the balance with which all else is as nothing.

Spiritual qualities are always creative, constructive qualities. Faith is the very "substance of things not seen"; of itself it brings them into being. The more vital a man's faith is the more lasting is his impress on the world—the work he leaves behind him; the more he accomplishes while he is here. It is through faith that everything is accomplished that is worth accomplishing. As a matter of fact, there is no phase of life into which the element of faith does not of necessity enter. Carlyle said: "Every noble work is at first impossible." The man of faith is the man of the mountain top—the man of the wide horizon; the man of strength, because his confidence is not in himself but in the vision that has come to him; not in the carrying out of his own will, but resting in the universal will. It is "they of the household of faith" who "wait upon the Lord," who "shall renew their strength, shall mount up with wings as eagles; they shall run, and

not be weary; they shall walk, and not faint." So true it is that through faith is accomplished everything which is worth accomplishing that the earnest souls along every line of activity are coming more and more to acknowledge and rely upon its power.

Tennyson and Tyndal one day during that summer they spent together in the Alps were looking out over the green-clad cup of a valley, filled with the mellow light of late afternoon, off to the purple-rimmed horizon of the cloudless sky above. Tennyson had felt anew that—

> "The touch of an Eternal Presence thrills
> The fringes of the sunset and the hills."

Tyndal had referred to the mighty forces, the succeeding ages, that had made for the perfection of the picture before them. It was then that Tennyson said: "It seems to me that you scientists, you analyzers of the actual, you dealers in things as they are with

no sight of the 'should be'—the will be—no insight, in short—it seems to me that you miss all that is most worthy while in life. Of course, you are contributing to the store of the world's knowledge and the world is grateful, but for yourselves—"

Then Tyndal interrupted: "You are mistaken. The true scientist is also the true seer; just as much the man of faith, the man of vision, as the poet or the preacher-prophet. He only corroborates his vision by delving into material details, his endless experimenting and research; but the vision came first. There is not one of us seeming materialists who does not, if he be a true worker, first feel his way toward the establishment of any truth, the discovery of any law or fact, by means of the same intuition—the same insight, faith, soul-sight, that goes to the making of your poems; that goes, I think, to the doing of all honest work."

The skeptic is never the creator so long as

he is a skeptic. This word in the original means to shade the eyes, and so look piercingly, critically into a thing. Faith sees; faith knows at sight—knows before and beyond all sight, for faith is of the spirit. To the spiritual man the omnipotence and omniscience of life are ever present; it is these that will accomplish in and through him what he wills to be and to do. The rational man can not comprehend this; he can see with his mind only, in part only, "through a glass darkly." In using that figure Paul was referring to an ancient Eastern custom, by means of which prophecies were given after long gazing in a dim mirror, and it must ever be even so that the rational man sees. But when the fulness of life has come—when the soul comes into touch with the center of things, with the realities of being—it draws its very life from the fount of all life, from God.

And it is in the spirit of hope that this faith builds. Hope is life's unfailing promise,

framed of the very substance of its sorrows, perhaps, but yet its promise of ever greater achievements. Hope gives color and impetus to the dreariest task. In the darkest hour, when to the mind's eye all seems lost, a ray of hope from the soul's true center of steadfast shining brings the needed strength for renewed effort. Hope, in a sense, is prophecy.

It is often asked what place the matter of prayer holds for the soul that has realized its oneness with the divine, and that all things are indeed already its own. The question has been put to me in this way: "If one no longer believes in a personal God, why should he, or, indeed, how can he pray? Why should he give the subject any attention whatever?"

Prayer, in the sense of petitioning for special favors, may reasonably seem no longer necessary, now that we can never again regard ourselves as separated from the source of all supply; but prayer, in the sense of vital

touch, of deep communion, is the very foundation of the whole philosophy of the larger life. Instead of occasional "cryings unto the Lord," we are so near to him that we must of necessity "pray without ceasing."

With those who still regard God as the great personality, worship is exacted for him, while others contend that there is nothing but law and principle, and that worship is, therefore, childish. The truer concept is of the absolute lawfulness of love, and also its superpersonal character. We might say that God is all the personality in the universe, and much more than personality. God is infinite love, limitless and supreme, but personality is limited. As regards law being God, we know that law could not create itself, and that the whole creation evidences an intelligent law-giver. Love's method of creation is the very essence of law.

We can stand, as it were, aside from the life of love and argue and question continu-

ally, yet arrive at no real knowledge, for, as the wise man of old has well put it, "who, by searching, can find out God?" No intellectual activity can, by any means, lead us to the comprehension of that which is beyond intellect.

Jesus threw light on the subject when he declared that "the pure in heart shall see God," and also when he stated that "no man at any time hath seen God." These two statements seem contradictory, but the second refers to the physical man, the physical sight. As we come to know love by exercising ourselves thereto we actually do see God with the inner, or spiritual, sight. When we keep the outer man, and will subordinate to the inner, then the word of God is made manifest in the flesh.

But the question may be put in this form: If God freely giveth us all things, why, then, should we pray? He is more willing to give than we are to receive, truly, but herein lies

the answer, for prayer in its highest form is a *receptive attitude.* Through meditation we learn how to receive the good gifts that our Father is waiting to bestow. "If any man will hear my voice and open the door I will come in to him and sup with him." We must open the door before love can enter in.

Man has always felt the need of prayer, and we find the instinct working itself out in one form or another in all climes and races as far back as we have any records. Two thousand years ago a woman of Samaria asked Jesus where men should worship God, whether in Jerusalem or in their own sacred mount, and Jesus' answer took the emphasis from place and centered the thought on the manner or way. To worship God in any true sense we must be "in the spirit"; the flesh profiteth nothing. The spirit is the quickening power, and the spirit is in all and through all.

That concept which puts God far off in

the distant heavens keeps man powerless, for, so long as we hold that thought, God will be distant to us. We cry unto him, yet fail to recognize him in our own inner sanctuary. When we know that it is God that worketh in us to will and to do, then we will go on in the consciousness of power which will reach fruition in the works of the spirit.

Jesus said: "What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them."

But one may say that this is impossible; that one prays for health, strength, worldly goods, just because one hasn't them. How, then, can one make one's self think that one has them? But Jesus, having awakened to the reality of spirit, and knowing that this outer world is but the result of the inner life—a bodying forth of that which exists within—saw that whatsoever we truly desire that we actually have, and it only remains for the having to become evident in the outer world.

Many of us think that we desire spiritual gifts, but, tho we may do so to a certain extent, we have stronger desires which prevent our development along the spiritual lines. If, for instance, a man knew that a certain development would cost him all his worldly possessions—his present friendships, his reputation even—he might shrink back and finally refuse to yield himself to the operation of an all-embracing love, thus proving that he desires personal happiness and safety more than spiritual growth. "Prayer is the heart's sincere desire, unuttered or expressed." We may have all the spirit's gifts that we truly desire, but we can not receive such possessions while we are not willing wholly to open our souls to the Giver, and this opening of the soul to spiritual possessions can not coexist with a worship of any material thing.

People protest that they have many desires that have never been fulfilled, and which they felt never would be fulfilled. That is just

the difficulty. Doubt kills, and the lack of faith is fatal to any realization of power. Faith is the substance of things, and unless we believe we can realize nothing. Desire without faith is like a workman with tools and ideas but no materials. If we harbor doubt of any kind—in regard to our own ability, to God's willingness, to the possibility of opportunity—it obstructs the influx of power, and we actualize our doubts instead of our desires. As Job said: "The thing that I feared has come upon me."

Our knowledge of law is useless to us if we do not place ourselves in harmony with it. We may be filled with the knowledge of the world, have, as Paul said, all knowledge, and yet it will profit us nothing. We may even say we believe a thing, and in that very statement imply a possibility that the thing may not be true. But when we say we know, and when we *do* know, then there is something to build upon. And we may in

very truth know God, whom to know aright is life everlasting.

At the heart of life everything is pure and steadfast, so doubt can find no foothold in the highest part of our being. It can come to us only from conditions of thought and outer manifestations. Having wrong concepts, we draw wrong conclusions and become subject to doubt and fear. There is absolutely no room for doubt when we open our hearts to the great Heart of Love. Then it is that we know God.

Deep within the heart of all things the eternal verities remain secure. Tho hidden for a time, as a cloud may obscure the sun, they will shine forth at last with undimmed brilliancy.

Another characteristic of the spiritually minded man is patience. He recalls the steps of his own upward way, and realizes in sympathy the struggles of other souls on the same journey. He sees things in their true

relations. He does not criticize or find fault —pass judgment on a brother soul's mistakes. You remember that line of Whitman's: "Judge not as the judges, but as the sun falling round a helpless thing." As a mother is patient with a fretful or disobedient child, seeking by love to overcome its wilfulness, so the spiritually minded man is patient. He himself has *lived*, and, having lived, he understands. Only he who has lived can ever understand.

Humility is another attribute of the spiritual nature. Realizing that all life and intelligence are one, and that all draw from the same source, there is no feeling of superiority, no suggestion of the holier-than-thou in any word or action, but the recognition of God in all.

A contradictory characteristic (superficially viewed) is that of the absolute confidence that begets authority. For the rational man there are many authorities: what the law

says, what the prophets have taught, what his church and creed sanction, what his reason approves. But the spiritual man speaks with the authority of the *I*, with the power of the undimmed spiritual vision. The "I say unto you" is from the fulness of the soul's own knowledge. There is no conflict nor question of authority—there is but one authority, the law of God written in the life.

The spiritual man does not weary in well doing. He has the hopeful persistence, the undismayed, undiscouraged assurance born of the long upward struggle of the soul that achieves.

"Treasure the shadow. Somewhere, firmly based,
Arise those turrets that in cloudland shine;
Somewhere, to thirsty toilers of the waste,
Yon mirage well-spring is a living sign.
Treasure the shadow. Somewhere, past thy sight
(Dim, of to-day), waits the true haven at last;
Tell them whose fear would put thy hope to flight,
There *are no shadows but from substance cast.*"

As the child-man believes that he absorbs

the strength and prowess of each slain enemy, so in some sort is it true that into the very fiber of the soul is wrought the metal and the temper of the wars waged in its upward struggle. The effort of to-day has the impetus gained in the strivings of all the yesterdays. Every smallest victory of his past adds vigor to his endurance and hope in the present. He knows that all his ideals, his innermost desires, will be—must be—made manifest, for his whole life is a prayer for the full expression of the kingdom of God on earth. Whatsoever his hand finds to do he does with his might, for he does all in the sure hope of a glad and full fruition. He is using his God-given powers for its accomplishment without stint or weariness, and yet without haste or fear. How can he but persevere when he is working as the universal will directs?

The spiritual man is a joyous man. Like the poet, he "has the child's sight in his

breast, and sees all new." His own work is a joy, and he rejoices in the work of his fellow men. He sees, as it were, the city of God a-building, stone by stone; he has a vision of the finished creation; he is glad as the year rolls on. He knows that the upwelling joy and constant satisfaction of his own life are yet to enter into the lives of all others. The world is filled with his gladness. If he could regret, his only regret would be that men having eyes see not, and having ears hear not, and so do not yet enter into the joy of true living, as when the sun of righteousness shall have arisen in their souls.

The spiritual man is a courageous man. Living in the spirit of love, no fear can enter the mind, for perfect love casteth fear. The shadows that darken and intimidate on the natural and rational planes are here seen to be shadows only. They do not disturb him. His work is of the day. Facing the light,

where is the shadow? The courageous soul *faces* its difficulties. Of such it indeed may be said: "One who never turned his back, but marched breast forward." True courage has always the constructive element; it is not concerned to pull down or destroy anything —creeds or principalities, shams or personal enemies. It has the courage of patience and infinite understanding; the courage that stands for truth and freedom, that gives and blesses unmoved, in the face of misunderstanding and calumny.

There is here of necessity a calmness and poise that is not known to the same degree on any lower plane of experience. With confidence in the heart that all things work together for good, the unrest and anxiety of life are gone, and in their place is the peace that is never slow or inactive, but the content of the mind that "all is well."

The spirit of temperance is throughout this higher life; temperance in every attri-

bute, every action. The impulse toward any excess has ceased. The mad race between time and accomplishment, the feverish desire to keep in step with the rush of the crowd, are things of the past. What is time to the soul that lives in eternity? The inner poise is evidenced in temperance of speech, in simplicity and truth of speech, the "yea, yea, nay, nay," that in their very vitality hold all the color, the richness, the meaningfulness that extravagant, superficial wordiness seeks in vain to compass.

There is absolute justice with the spiritually minded man; not the justice that metes out punishment, that weighs and balances good and evil, but the justice that sees in the errors of life the stepping-stones to clear understanding. True justice takes into account the difficulties of the way, and gives love where others cast a stone. True justice concerns itself only with the adjustment of its own course—sees to it carefully that this

offers no stumbling-block to the weaker and less enlightened. As God's mercy and love endure forever, so should man, in the spirit of mercy, mete out this truer justice to his fellow man.

Freedom is as essential to the spiritually minded as air to the open lungs; not the so-called freedom of license and imposition, the freedom that would infringe upon another's rights, but the freedom that chooses of its own will the open, upward way of the Universal Will. The knowledge of truth has made the soul free from all that limits or sets bounds to the life, and of such great desire that all other souls should come into the same, that no experience that hastens the day is too dear a price.

To the spiritual man the outward is not the important, only the innermost is meaningful. The natural and rational man guides his conduct by the outward law, by the light that is reflected by others, by his own reason.

The spiritual man needs and has something far more and far deeper than this; the Universal Will permeates his whole being, guiding him into all truth. All things are his—all things of the outer existence—because he has come into the fulness of the inner world. He is no longer possessed by things. He himself is master of all things. Do you realize how much of the world at this moment is in complete subjection to things? The man of business is harried, dominated, possessed by his business; the house is too often the mistress of the woman. But the soul should be subject only to God. The spiritual man is in but not of the world. The rational man is of the world, and the knowledge of the world regulates his life from first to last. The spiritual man has brought his world into subjection to himself—has put all things under his feet—and has dominion and power in the world in which he lives. But tho he thus has all things, there is a com-

plete reversal of his former idea of possession. Jesus did not think it necessary to have a bank account. He lived day by day, in the needs and supplies of the day. "Give us this day our daily bread"—the bread for to-day—what is necessary for the work of to-day. The spiritual man lives in the everlasting present. With the Spirit there is only one moment—"the moment eternal." The world must unfailingly supply his needs, because what he has to give the world is needed by it—is of vital value to it.

There is no partial view for the soul that dwells in God, that has passed from death unto life, that is triumphant, a law unto itself. Such a soul has no longer any need of church, or creed, or book, or knowledge of this world. It dwells in the secret place of the source of all knowledge. It is the soul of man that in the beginning helped, in very truth, to make the laws of God—the laws of the universe under which we are living to-

day, the laws of its own development. The mind of man can not so much as grasp this. It is, indeed, as when we try to think of the distant universes, the countless suns, the limitlessness of space. Truly the love of God passeth understanding. We can know it only as we feel it in our souls—as it unfolds in our lives. It is only through feeling that we get near to the heart of things. Thought sets boundaries and makes limitations. If our feeling is quick, is vital, the expression, the thought or action, must be true, and will, in the deeper sense, take care of itself. We will not need to take thought of what we shall speak, for this will indeed be given us in the hour of its need. How often is speech only a barrier, a mist, where would otherwise be full understanding. Words cover as much as they disclose. Many truly great minds can find no points of agreement in mental concept, in argument, in discourse, tho at bottom their goal is the same. They have

only varied phases of a single truth, perhaps. The confusion is because they are still on the rational plane. In the realm of feeling, in the innermost, it would not be so. Intuition is understanding, universal understanding. Following our true intuitions, we are never led astray.

> "Thought is deeper than all speech,
> Feeling deeper than all thought.
> Soul to soul can never teach
> What unto itself was taught."

The best psychologists of the day are coming to see that under all logic, all mental perception and activity, lie the deeper, the steadfast forces and perceptions; that all the mazes and intricacies of thought are but the reflection of these deeper, more real, and yet unexpressed forces—feelings. Can any man by searching, thinking, find out God? And yet if we "feel after him," do we not find him? Sometimes, in the silence, has not each of us felt that nearness to God, the very

breath of the inner life, the realm, the kingdom of feeling, which no word can express, the nearness which must eventually reveal itself in all the outer life?

To be spiritually minded we must go to the heart of things, live at the source, ever in touch with the Infinite. For so only is the kingdom of God come upon earth.

Part Two
THE SON OF MAN

INTRODUCTION

It is a natural question in what respect the Son of Man differs from the "spiritual man," and why, if one of the terms is used, there is any necessity for the elaboration of the other. In reality there is no difference. The Son of Man, as applied to Jesus, as embodied in him, is the perfected man on the spiritual plane; a seeming distinction or separation is made here for the sole purpose of emphasizing the activities of the spiritual man. It was this term that Jesus loved to use, and did use, in reference to himself up to a very short time before his crucifixion. It was only then that he called himself the Son of God. In the chapter on "The Spiritual Man," I referred to the qualities of mind and soul developed in the perfected man; here I seek to show those qualities in operation in this world—the will done on earth as it is in heaven. I believe

to be truly spiritual is to be like Christ, outwardly as well as inwardly, in the manifestation of power as well as in development of character. It was as the Son of Man, a man like unto us, that Jesus performed his miracles and lived his life, until the very shadow of the cross was upon him.

If Paul's words mean anything, then "must we all come to the measure of the stature of the fulness of Christ." He is the measure of a man. Why is it that no one hesitates to aspire theoretically to any height of spirituality, and yet at once considers bold and presumptuous the soul that would desire to express that spirituality in its fulness? If we have the same mind that dwelt in Christ Jesus we must live the same life and do the same works; even as he said of himself, "I do the will of him that sent me and finish his work," and "greater works than these shall ye do."

Doubtless the Master said this in a spirit of prophesy. He foresaw a time when greater

fulness of life would have entered into the race as a whole, making it more receptive to the thought influence of the Son of Man. The time has come when, through the progress of science, the peoples of the earth journey quickly from land to land, and speak to each other across continents, under oceans. Puck's putting a girdle about the earth is no longer a myth. Humanity has become as one family, and it is this state of relationship, of oneness, that makes it possible and so obligatory to do the "greater works."

Jesus used his powers for the benefit of his fellow men. The very existence of the truly spiritual must be a blessing, an actual, active blessing. It was not in a figurative sense that Jesus said of himself: "The spirit of the Lord is upon me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to

preach the acceptable year of the Lord." He carried out the purpose of his anointing day by day. His life was lived hourly in loving service to humanity. All that had been wrought out in his own life he imparted to others. He met first in himself every temptation and trial and overcame them, and through overcoming opened the door to all who would follow him. And we can not fold our hands and merely drift into this kingdom of sonship. It is true that we "must all come into the fulness of the measure of the stature of Christ," but this also must be in accordance with the unfoldment of God's perfect plan. The Christ that is within must have his forerunners, his prophets that go before him crying in the wilderness of our ignorance, "repent for the day of the Lord is at hand," just as did the forerunner of the Christ of old. The time of the second coming is the moment of realization in the soul of each of us—Christ's

birth into our consciousness. And the preparation of the way of his coming, the making straight of his paths before his face, means the subjection of every thought, every faculty, to his rule. There can be no spiritual attainment until the sense of separate personality, the pride, the inharmony of the lesser life disappears in the dawning of the larger, the "life more abundant," which Christ said he came to bring.

The Son of Man is not a term used exclusively of Jesus, tho with us it has come almost to have that significance. Throughout the later prophets it is used in its literal sense and without any reference to the coming of Christ. In employing it in reference to himself, Jesus probably used it to make unmistakable the fact that he considered himself in no way different from the people about him to whom he spoke. He wanted to emphasize the fact that the powers he then exercised were not unique with him, were

such as any man might attain to, such, indeed, as all must come into possession of, if they would become Sons of God and joint heirs with him.

The natural and rational man perceives the exercise of these powers in another, and accounts for them after his kind. To him they are either pretentions or "miracles," according to his degree of development. It is only the spiritual man who understands, who perceives that the exercise, the radiation, as it were, of such power is inherent in the fulness of the life of the Son of Man. This life must include all phases, and in its completeness fills up the measure of all other lives—forgives the sins of all the world.

The preparation for the coming of the Lord is in reality the working out of the power of good within the life. The roughnesses it must smooth, the crookednesses it must make straight, the enemies it must overcome, in this preparation, are those of the

soul's own household. Not the outward circumstances, not the harassing, trying people with whom one may be surrounded, but one's own attitude, one's own soul-growth, are the grounds of the true preparation. The real battle-ground of what are termed good and evil is forever in the center of one's own consciousness. If only we gave our whole mind to this matter of preparation, how soon would the Kingdom of God be come upon earth! How indeed would we hasten the day of the Lord! And we would have no time then for the righting of other people's lives. Each man must do his own preparing. No soul can be true to the vision of another. We know that. Then where is there any room for meddling with another's life, for criticizing, for contending? We are continually allowing ourselves to be disturbed by the lives of the people about us; we take exception to their actions, we speculate about their motives. In this way we fritter away the force,

the concentration of purpose, that would immeasurably have hastened that day of the Lord for us. And in so doing we have only hindered the coming of the day for others. Each of us is working, must work, out his own problems in his own way. It would help no other soul to travel our particular road. Our stepping-stones are ours only; our lode-star is never another's, but our own. We preach, lead, guide, best by simply living and letting our light shine. Even if we feel we have a message, it is seldom really necessary to intrust it to a spoken word. As Thoreau says, "We reprove each other unconsciously by our behavior. An infusion of love from a great soul gives a color to our faults which will discover them as lunar caustic detects impurities in water. The best will not seem to go contrary to others; but as if they could afford to travel the same way, they go a parallel but a higher course." If our help or our guidance has not been sought for, it

is not for us to proffer it. Life reveals itself to each soul through that soul's own peculiar experiences. The giving of unasked advice or reproof savors of criticism and superiority. "The only way to speak the truth is to speak lovingly. Only the lover's words are heard. The intellect should never speak; it does not utter a natural sound. A friend advises by his whole behavior, and does not condescend to particulars. Another chides away a fault, he loves it away. While he sees the other's error, he is silently conscious of it, and only loves truth itself the more, and assists his friend in loving it, till the fault is expelled and gently extinguished."

No soul can more swiftly or more surely help another than by the true adjustment of its own life. When this is accomplished we will see that what we termed another's sin was simply his mistake, an error he himself will have to right, which does not limit us, can not effect our progress. It is sympathy

rather than anger or criticism that we should meet out to him. In reality this very thing is one of the chief joys of the spiritual life, this overcoming, overlooking, forgiving, annihilating, as it were, the roughnesses, the separateness, the mistakes of life, this making straight the way of the Lord. But we must have "the mind that was in Christ Jesus" before we can give of his spirit. We can never truly give what we do not vitally possess. A soul can not exercise dominion and power over its own world until it has attained these over itself. It has no right to dominion and power until it has earned it by pregnant deeds.

I

THE SON OF MAN, AS MAN

TAKING the Nazarene as an example of what the Son of Man should be in his daily life, let us consider some of the details of the surroundings and experiences of Jesus. Beauty was the setting of his life; his people were picturesque; his country verdant, broken by hills and valleys; the sky above him the deep blue of the East; a vivid, life-giving sun shone upon him. That he responded to all this beauty is clearly shown in his later life and teachings. There is nothing hard or austere in his character or philosophy.

Everything in connection with Jesus is a sermon on simplicity. "The son of man came eating and drinking"; he would not have been the son of man if he had come otherwise—if he had come and lived an abnormal life. We find him dining among the

rich and poor, entering simply and naturally into the joys and sorrows of those about him, living the simple, common life of his time. And so he came into closest touch with the people of his time.

He spoke of himself as anointed of the Lord for a peculiar mission, but he did not consider interest in the things of the ordinary daily life as any hindrance to the pursuit of this high calling. On the contrary, it was in them, in the midst of them, and by means of them, that his mission made itself clear. Throughout the life of Jesus it is apparent that he regarded every side of life, normal life upon every plane, as essential to the well-rounded, truly developed soul, the son of man, which is the Son of God.

He took great exception to those who, instead of living natural lives, laid stress on the outer word, and thought that, by conforming to laws, ceremonies, and symbols, they were doing the will of God. He held that, unless

one lives a straightforward, manly life, formal observances avail him nothing. As a young man Jesus worked as a carpenter, using the crude tools of his day in the service of the country folk who dwelt about him. He earned his bread by the sweat of his brow. In selecting his disciples he chose working men, showing in that way that he knew that the highest knowledge could come to men of lowly birth if they were open and receptive to the spirit of truth. The simple and free life which Jesus led was free from the things which among the rich too often weigh down and hamper the aspirant for spiritual development. He was free from the conventions of a wealthy environment, free to think his own untrammeled thought, free to live his own manly life.

But we must not think of him in his narrow surroundings as an ignorant man. His parables show us that he was thoroughly familiar with nature. And the man who has such

knowledge holds the key to the universe, and is wise. The grass, the lilies of the field, the sparrow, the grain of mustard-seed —all are known to him so intimately that they suggest similies throbbing with life for his highest spiritual teaching. He loves them all, and because of his love becomes one with them and can interpret their inner meaning. Christ knew the flowers and the birds, and so gained the simple, direct joy that comes of such knowledge. This intimate companionship with nature made him, as it always makes the nature-lover, cheerful and optimistic. We are too apt to think of Jesus as the man of sorrows; let us rather think of him as mingling sympathetically with the guests at the wedding feast, as meeting in a spirit of natural companionship all sorts and conditions of people, as coming in touch with life in its every phase.

In taking Christ's life for the universal type of the son of man, we can not, in the

first place, lay too much emphasis upon the fact that he was a skilled artisan. Under his father he was trained to fashion the useful or beautiful object, and he must have worked in a spirit of patience, seeing the thing before him take form and express his creative energy, his very self. He made manifest in material shape something that was living in his inner life. We can conceive of him only as doing this with his might, putting the full strength of his young life into his work, and rejoicing in the skill of his hands.

We of to-day, after all these centuries, are beginning to see that true education must include training of hand as well as of head. We at last are coming to recognize that the thinker must be also the manual worker, and the worker a thinker; that the divorce between head and hand leads only to mistaken theories concerning life. The inner force must find its outer expression through material creation, because man is a natural creator,

is all the time creating the world in which he lives. And if it ever becomes a more glorious world than it is at present, it will be because man is working out his high ideals in it. The very work in which the Nazarene was engaged all through his early years helped to call out some of his best thought in relation to life. He not only familiarized himself with his own trade, but his teaching and parables show that he had intimate knowledge with many kinds of work. He was familiar with the calling of the farmer and the grape-grower and the fisherman, and he seems to have come in touch with his fellow men through an understanding of their work.

Another fact of deep significance in the life of Jesus is that he was a wage-earner. He had no respect for the money-changers who were parasites feeding on the fruit of other men's industry. His method of earning his living was direct—he gave value for value; he did as he would be done by.

Only the man who has worked with his hands can enter into the true value of things; he alone knows that there is no short cut to the goal; knows the patient hours of toil necessary to attainment; and he knows, as the man who has reaped all his life where he has not sown can never know, how to place upon whatever he gives in return for honest work the true estimate.

Jesus' later life, in its self-reliant directness, was the natural outcome of his early years. No doubt the tenderness of his mother greatly influenced his manhood in his loving consideration of others and his gentleness in dealing with women. The position of women in that day was far from enviable. They could be divorced on the slightest pretext, and had no recourse at law. Almost all the rights and privileges of men were withheld from them. What Jesus said in relation to divorce was more in defense of the rights of the women of his time than as a guide for the

freer, fuller life of our day. Jesus certainly did not mean to recommend a hard and enslaving life for women. His whole life was one long expression of full understanding of them and sympathy for them. Take, for instance, the woman who anointed his feet. We can see the righteous scribe drawing his robes closely about him for fear of defilement. But in the pure mind of the Nazarene there was nothing there to defile. He saw below the mere external life the quick, responsive heart beating in love and gratitude, and any word of rebuke was not for her but for the self-righteous people who took exception to her.

Again, with the woman taken in adultery, a thing punishable with death according to the Mosaic code, he did not answer her accusers at once; he was concerned not so much with her act as with their minds, that are filled with intolerence, self-righteousness, and hypocrisy. Theirs of the two seemed

to him by far the greater sin. He realized that into every life must of necessity have entered some element of the evil for which in another we find such ready condemnation, and his answer to them was "let him that is without sin among you cast the first stone."

It is often asked in what way the temptations of Jesus resemble those that the man of to-day feels pressing upon him. In the garden of Eden we find man responding to the temptations that come to him from without, and we learn that even when the consciousness has reached the spiritual plane environment plays its part in man's development, but in the latter case it serves only to draw out the wonderful resources that the loving one has found within himself.

As every soul grows in strength new temptations arise, each of which must be overcome before that soul can attain its rightful dominion. We can appreciate the brief outline of the sore temptations of Jesus when

we ourselves are conscious of the warfare between the carnal and spiritual mind.

The first temptation that Jesus met was on the physical plane—the sense nature saying to the spirit within: "If thou be the Son of God, command that these stones be made bread." This temptation was overcome through the realization that real support is found in the spiritual consciousness itself, not in the physical realm. As one becomes conscious of his native inherent powers there always comes some appeal from the lower self for him to use these for personal gain or comfort. Jesus must have felt this, or the suggestion that he turn the stones into bread would have been, for him, no temptation. And it was not until he subordinated the will of the natural man (which would have used divine power for personal gain) that he attained mastery over the physical self.

The second appeal from the outer realm came as a suggestion to use his wonderful

powers to convince men of his unique character, to prove to the world through some spectacular action, such as casting himself from a pinnacle of the temple, that the God-power was a real and effective thing. This would be no spiritual conquest over men, merely a winning of their subservience or admiration through their love of the marvelous. Jesus realized this and put aside the suggestion, and with it the craving for recognition and appreciation which is a temptation every man meets, and thereafter that particular desire could have no real power over him.

Men and women of to-day yield to a similar temptation when they eat or dress inordinately or in any way act unreasonably, saying that the God-power should sustain them through everything. There is such a thing as divine common sense, and when one does a foolish thing just to test spiritual power he need not expect the law of love to sustain him.

The third great temptation was that which every soul must meet as it comes to realize its power over the material and mental realms. The word came to Jesus when in vision he had been shown all the kingdoms of the world and the glory of them—"All these things will I give thee if thou wilt fall down and worship me." But Jesus put aside the temptation to control the outer world, grounding himself forever in the truth that to rule in love is the only dominion a soul may have, and that the outer world of physical and mental forces and forms must be subjected only and wholly to the inner. To give deference to the world in order to secure the kingdoms of the world for God is the temptation that overcame the church in the days of Constantine, and which from time to time assails the church of all ages. Jesus said: "My Kingdom is not of this world." To depend on the support of the outer realm, to seek power through earthly methods,

even tho we seek it for God's cause, is to desecrate the power of the spirit. The mind becomes filled with sensuous things and is no longer open on the Godward side.

The last temptation that came to Jesus was that of refusing to yield up his physical life rather than to stand for less than all the truth he knew. He longed for escape from this, crying out: "If it be possible, let this cup pass from me!" and yet, O Father, let not my personal will, but the universal will of perfect love be done through me! Even in such an hour he felt from within the pressure of that life which is in all and through all, and he was true to its divine impulse, yielding to the will of universal love rather than to the instinct of personal ambition or safety.

"Nevertheless not as I will, but as thou wilt," must be our decision, as it was that of Jesus, if we are to have that mind of universal love which is the mind of Christ. This

is the anointing, the enduring with power from on high; this is the mastery of self, which will yet make possible the kingdom of God on the earth.

Under these general outlines must come every appeal that the outer world can make to man. When through the various experiences of life the soul realizes at last that the real strength is from within, and that the one great purpose here is that of self-unfoldment, the peace which passeth understanding is its eternal inheritance. Jesus is thus the summing up of all the soul's experiences in the earth environment, and he stands for the soul triumphant, the goal of the earth-life of each of us.

It was not until after his temptation that Jesus did any distinct and characteristic work. It is only after we have mastered ourselves that we can make any impress on the world outside ourselves. The mark a man leaves upon the world of his environment is in real-

ity just that of his own soul victories. Our life-work is the reflection of our soul growth. The true test of life is its power to create, to produce. If there are no works the spirit dwelling within is practically dead; it is choked and dormant, and the outer kingdom is in a state of anarchy—there is no ruling one to order and control.

The chief thing that hinders our realizing our destiny of power is the personal will. We want to create in some particular way. We want to choose our path, and are not willing to let the Spirit, the great impersonal will, guide us. Everything that comes about naturally, without effort on our part, everything that comes as a result of an inward pressure, an intuition, is the leading that we should follow. When in seeking a larger field of usefulness we turn away from this natural leading, then we grieve away the Spirit, driving it in upon itself, and thus forbidding it, for the time being, any natural

outlet. It is just this wilfulness on our part that so often obstructs the coming of the kingdom. It is because we are not willing to obey the inner voice that we fail to rule in the outer realms.

It is only when the Spirit is finding free expression in our activities that we have true satisfaction with our work—not satisfaction in the sense that we regard it as perfect, but a confidence that it is that which God would have us do. When the Son of God and the son of man, the impersonal Love and the personal will, are consciously one, then there comes a sense of joy and freedom in our work, and we are not in bondage to fear or doubt, but rule over our kingdom in gentleness and power.

Throughout the whole realm of expression, the great physical world, there are periods in which the indwelling life is quiet, as it were—is gathering up force for a new output. The trees in winter are not dead,

and the future bodying forth of life in a wealth of leaf and branch is dependent on the period of recuperation. So it is in the life of man. The mind at times must become passive in order that new ideals may enter in and take possession of it. It is this influx of the Spirit which alone can give us power for a new and greater expression of life.

There is one great virtue which is often overlooked in these busy days, and which indeed is sometimes not regarded as a virtue. This is patience. When we see something to be done it is often very hard for us to be patient in regard to its accomplishment. In our haste we attack the problem before we are really prepared for it, and then when we fail to bring it to a successful conclusion we lose patience with the work and with ourselves. If we would but realize it, our impatience, our self-will, is largely responsible for the failure. We were not ready for the task,

our energies were dissipated, we undertook the work before the work undertook us—before it was ready to be done we forced matters. It is the patient gathering of force that tests the character. And yet it is on this that the success of any work chiefly depends. The eye must be single, the heart steadfast and courageous, the energy concentrated, if we are to accomplish any good work in this world.

We are so prone to value work according to its apparent magnitude. Yet it is often the little service, the simple, seemingly unimportant work which, if it but be sincere, brings the great results. To have one main object in view, to bend all our energies to its accomplishment, and yet to work in a spirit of patience, is most difficult and yet most necessary if we would win the victory. Once we have clearly in mind what we wish to do it is wonderful how forces and effects, within and without, will contribute to that end.

Even apparent side issues can be made to play a part in the final accomplishment if only the eye be kept single. Even seeming obstructions may be turned to account if only through the increase of will power which their vanquishing contributes.

"The earnest soul must win what it deserves;
Let the fool prate of luck. The 'fortunate'
Is he whose steadfast purpose never swerves,
Whose slightest action or inaction serves
The one great aim. Why, even death stands still
And waits an hour sometimes for such a will."

It is the height of foolishness to suppose that there can be any spiritual development without a corresponding expression. Living faith will always result in living works. The feeling of faith, joy, peace, apart from activity, is of no avail. If we refuse to give outward expression to our faith it begins to decline, doubt enters the mind, a deadness creeps over us, and joy and peace depart.

If, after the period of passivity, during which the mind receives the new ideal, the creative impulse, we refuse to body it forth, then indeed we realize the significance of the words "faith without works is dead." "Faith is the substance of things," and it is the substance which must always find some form through which to express itself. When we come to see that life is one, that there is really no separation between the physical, mental, and spiritual planes of being, and that God-life can not be divided and measured off into separate parts, then will we at least begin to inherit the kingdom which has always been awaiting our rule. We come at last to realize that it is one power that flows in and through all, one intelligence that controls all things, one life that animates.

Whenever this thought of complete dominion in the outer world is touched upon people say: "Oh yes, that is to be ultimately, I suppose, but it is a long way off." And it

is just because we take this attitude in regard to it that it remains in the future. What the world needs more than anything else at this moment is seers who realize that power, limitless power, is ours *here* and *now*. Now is the accepted time if we will only open our souls to accept it as such. We hesitate to go forward, perhaps, because we feel our inadequacy; yet more strength and wisdom, and all other soul qualities in their fulness, can only come as we use what we already have here and now. Man's province is to transform the whole outer kingdom so that order and beauty, health and wholeness, will reign everywhere. And this can be accomplished *only* as we begin and *use* the degree of power we possess. The question for each of us is, "Do we will to do the will of God?" If we will that the Spirit within shall find free expression in our outward acts, then nothing can keep us from our inheritance of power. In continual inspiration will we then

go forward, in good heart trusting the One who has awakened us to activity to guide us in the way of life wherein we should walk. So shall man come into his kingdom, and so shall heaven be realized upon earth.

II

THE SON OF MAN AN IDEALIST

CARLYLE has said that "the history of the world is but the biography of its great men, its idealists." Running as the life-blood through all the activities of Jesus—through his craftmanship, his teaching, his healing—was his idealism. In giving expression to the Godlike qualities within him, his individual soul came into conscious relation with the universal. And it is as we endeavor to live up to our ideal that we realize the indwelling presence of God and our oneness with him in purpose and in love.

The idealist sees the unity of life in the world about him. He sees that everything is related to everything else, and that he himself is vitally related to the whole. He realizes that there is no separation between his

life and the lives about him. We are all, in very truth, members one of another. And only as each individual sees his relationship to the whole can he become helpful to the whole. Much depends upon our adjustment to our fellow men, to life at large. What you do for another, you do for God and for yourself. If only this point of view were habitual, then of necessity all dissensions, all hard feelings, all bitter and unkind words, would be forgotten, and we would no more think of finding fault with our neighbor—or our enemy, for that matter—than we would of berating some organ of our own body. If any part of the body is weak and diseased we give it our best care and thought, and try to overcome its frailty. Why not do likewise for those about us who are weak and struggling? Why not rest in the thought, the knowledge, that anger, strife, and discord are unreal things, conditions that have nothing to do with the real man or woman (the

soul that is within), but are simply on the surface of life? The real self can not express evil thoughts and feelings; these are but imaginings that spring from our false concept of the separateness of God and man. When we see that we are not separate, but that all are one, we shall no longer feel the sting of the unkind word or deed, for we shall know that it comes from the unreal self that is only a phase and passes away as we come to express more perfectly "the image and likeness of God."

If we take the idealist's view of life we shall find that the little things that have disturbed us in the past will have no influence or power over us in any way. We shall keep on our way doing good, whatever other people may do. The Christ law is to "go about doing good," and we can do this genuinely only as we recognize the unity of life.

When we look at things as separate and detached we see much that seems to be

wrong in the outer world. Wrong, in one sense, does exist; but it is often through our own wrong-doing, or that of others, that the right, the truth, is learned. We know the law of God through the results that follow the breaking of that law. We know the truth by that which contradicts the truth. Much time is wasted in lamenting the evil conditions in the world, but when was the world ever made better by such lamentations? A thought that is not productive of good is an idle thought, and the sooner we get rid of it the better. The true, the only way to help the world is simply to let our light shine, to let others see life in its fulness through us.

Let us consider for a moment the great law of attraction. When we form certain habits and continue them until they become thoroughly established in mind, we have, through the power of thought, related ourselves to all people thinking and doing

similar things. Such people are now, in very truth, our relatives. Suppose it has been our habit to take exception to those who differ with us, or to find fault with those we think are not doing right. Through this critical and fault-finding habit all the fault-finding people of the world have become related to us. The effect of this relationship is that even when we try to give up these habits the impulse to continue is strong, almost unbreakable. This impulse is the power of other minds that we have thus related to us acting upon our minds. If we resolutely break off that relationship and establish a new one there will come into our lives a great influx of energy and power. If we form the habit of thinking right thoughts and saying kind words, in a short time our minds become related to all the kindly natured people in the world, and it is much easier for us to say a kind word than an unkind one. This is because we have then all

the force of all the loving thoughts in the universe pouring into our souls.

If we wish to be well and strong we must hold before us the ideal: "Health is my birthright. God is the source of my life. In him I live and move and have my being. I have no life apart from God. He is my strength and help, and everything is mine because it is God's." As we let the mind dwell on such thoughts, little by little we establish a relationship with all healthy minds, and our thoughts will be filled with, and we will radiate only, health and harmony.

A mind is truly sane only as it sees and knows that all is good—or God. "All is of God that is or is to be, and God is good." By looking at life in this way we become one with this whole realm of thought. It keeps pouring in upon us, as it were, and we become strong and vigorous, expressing in an ever-increasing degree both poise and peace. It is then that we know the brightness of

life, the true joy of living, the joy of being in the world and doing good.

It is only through persistent effort that one can break away from the false relationships of life and become as Christ the idealist. But, tho we have tried a hundred times and failed, we need not despair of success. Any one can overcome any condition. Tho little by little we have been building up an atmosphere of disease and inharmony, we have, nevertheless, at this moment all the power necessary to overcome it. It is only a question as to whether we choose to use that power. We have the same power to dissipate an evil influence that we had to draw it to us in the beginning. Power is given us to be thoroughly well and strong, to be thoroughly poised, and to do God's will in everything—not half-heartedly in a few things, but altogether in all things. We are all equal to any demand in so far as we know God's will, and that is all that is

necessary, because as we do the will we shall know the doctrine—the truth. We can each of us build a new ideal above the seeming fixities of our lives just as Jesus, in the midst of the age-long inheritance of the Hebrew race, broke away from the old, and raised for himself and for mankind a new, pure idealism.

The very fact that a thing comes to us to do is in itself the promise of the power to do it. Otherwise it would not come. Each and every one of us is confronted by some problem, and the very one that seems most difficult for us to-day is the very one that we most need to solve—to-day. It matters not how hard the problem seems, the fact that it is ours means that we are equal to it, to whatever needs to be done by us. That we will be what we will to be is forever true, not in reference to the weak human will, but in the recognition of the Universal Will acting in and through us; through this we

will eventually express all that we desire to express. When our will has become God's will we can do all things, for no ideal can enter the mind to which it can not ultimately give expression. "Men can not conceive of a state of things so fair that it can not be realized." "What can be expressed in words can be expressed in life."

"So never falter. No great deed is done
By falterers who ask for certainty.
No good is certain but the steadfast mind,
The undivided will to seek the good—
'Tis this compels the elements, and wrings
A human music from the indifferent air.
The greatest gift the hero leaves his race
Is to have been a hero. Say we 'fail,'
We feed the high tradition of the world
And leave our spirits in our children's breasts."

But let us remember there is no strain or tension in true growth. When we are constantly making an effort to become this or that we may be reasonably sure we are on the wrong track. Growth is natural; as a rule, all we want to do to promote it

is to take away the artificial barriers. Freedom is the first requirement—freedom from self-deception, from fear, from "the dust of yesterday's skeleton, which clogs the nostrils of to-day's new man." Freedom is an essential of all soul growth. Let us consider for a moment just what is meant by that word. The Nazarene said: "Ye shall know the truth, and the truth shall make you free." But not unless we do the truth we know. If we do not we are in a more galling bondage than ever. Only as we do the truth we know, strive earnestly to express the ideal that is revealing itself to us, can we ever come into our birthright of freedom. But most men are loath to pay this price of freedom, for it costs all there is of a man.

It is no wonder Pilate asked the question, "What is truth?" The men of his day were divided into various schools, each exalting some person or creed, and all these au-

thorities, personal or creedal, represented widely differing, even contradictory, ideas. And for that matter, is the question any simpler for us of to-day? When we search diligently into the various modern sects, or study the thought of the great philosophers and seers, we often become utterly confused and discouraged, so conflicting are the different systems of so-called truth. In very desperation the earnest seeker is driven to look within his own soul for light, and there at last the path is plain.

> "Truth is within ourselves; it takes no rise
> From outward things, whate'er you may believe.
> There is an inmost center in us all
> Where truth abides in fulness. And *to know*
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape,
> Than in effecting entry for a light
> Supposed to be without."

It is not the acceptance of something received from another that can ever enfranchise us and give us life. It is fidelity to the ideal,

the obeying of the word of love, that alone can set us free from all limitation.

Truth is ever the same, but man's comprehension of it is always enlarging. As Lowell puts it:

"Shall we make the truth our jailor, while our timid spirits flee
The rude grasp of that great impulse which drove them across the sea?
No! Before us gleam our camp-fires; we ourselves must pilgrims be,
Nor attempt the Future's portal with the Past's blood-rusted key."

Another's vision of truth can help only by stirring us to action, and action in its turn opens our eyes to the heavenly vision. The more I look into these matters the more I appreciate the fact that all outward, material things are of value only as they express the true life within us. A man may possess all earthly treasure, and yet be only weakened and enslaved thereby. The man who has renounced selfish activities and is freed from

personal ambition has, in reality, all the wealth of the universe at his command. He that willeth to do the will of Universal Love is king indeed; nothing can hold or hamper him, for he is freed from the bondage of self and serves only Love.

The Jews placed all their dependence on what Abraham had been or what Moses had said. Their question always was: "How is it written?" And so blinded were they to the word of God in their own souls that they actually could not see any incongruity in professing love to God while they devoured widows' houses, financially as well as ceremonially binding heavy burdens grievous to be borne on the children of God. All the saints, apostles, and prophets can not take the place to any man of the word written in his own soul. The inspired men of old, or of any age, are great only as they listened to this inward voice. It is by faithful response to the soul's intuitions, the impulse of the

individual ideal, that the world has been gradually lifted to higher and higher standards.

By degrees we come to see that it is only as we die to the things of the past, and live earnestly and in the deepest sense to the things of the present, that we enter in any degree into the fulness of life. We can not afford to let the ideals and standards of the past dominate us. We must walk in the new and living way, the way that is made plain only as we fearlessly live out each gleam of the truth as it comes to us. No matter how much something has helped us in the past, if it does not now stir us into action it is not now the word of God for us. We do not like to clash with those around us, and so we shrink from working out boldly some new light that is striking in upon us. We want to please the world as well as ourselves, and in the end we please neither, for we are cowards, and cowards are in the very gall of

bitterness. Then is it not better, from every point of view, to live in the strength of God, working out fearlessly every noble impulse we have, leaving the responsiblility and the results with God? Freedom, true freedom, may be any man's on the condition that he conforms to truth instead of to the standards of the world. This was Jesus' way, and it is the only way. Jesus saw that the personal man was helpless, and it was only as he died to personal ambition that he became free and full of power. He declared repeatedly, "Of mine own self I can do nothing," and he repudiated the idea that, as a person, he was any better than his brothers. It is on the personal plane of life that men worship outward authority, personal or creedal. Such obedience or response to great men is all right in its place, and plays its due part in the work of development. So long as men abide on the low plane of self, it is better that they revere and obey another than that each,

in all his selfishness, should seek to be a law unto himself. But the moment one sees the higher life of impersonal service, that moment outward authority loses its hold. Henceforth it can only obstruct and injure the soul of the seer. We can not unfold to the highest and best that is in us while we obey any outside dictum.

Verily, "if any man be in Christ he is a new creation, all things have become new." The very path he has to tread is a new one, for his life is a unique life. He is individual, there is no other soul like him in the universe, and to unfold freely all there is of himself he must necessarily live his own life. This obeying of the inner voice because of our love for our fellow men is the freedom wherewith Christ will set us free. Heretofore we have been in bondage to selsfih desires, but when the desire for universal good possesses us we enter into the life of the universe; time and place and personality,

have passed out of our consciousness, and eternity is ours. If men would only realize it, all there can ever be of eternity for us is just this moment that we call "the present." To the soul that truly loves the present includes all the past and the future, for life is seen to be an undivided whole. To be one with God, united to him in thought, aim, and activity, is to include all other lives, past, present, and future, in our own. There is nothing partial about the God-life; it is all-inclusive, common. Love is not a respecter of persons, but serves the interests of all men, winning them gently to the recognition of God's great commonwealth, wherein all things are all men's. All natural law is founded on love. When we conform to it we find that the results of our actions are good. The conditions of growth are regulated from within. It is, one might say, the attitude of a plant toward the sun that determines the future of the plant. The

sun's attitude is always the same, all-embracing, unremitting. Our real needs are not of the transforming of outward conditions, but a recognition of the requirements made of us by the ideal within—a full, deep knowledge of the law of life on every plane, and whole-hearted conformity to this. Unless the conformity follows the knowledge the latter only hampers one's progress. The essential thing, then, is our own adjustment, our right relation to the world in which we live. Is it not strange that the one thing that men seem to fear most of all is, literally, "to fall into the hands of the living God"—the grasp of the living truth? The old conception that it was "a fearful thing" has probably done more to retard the world's progress than any other one idea. Yet that is just what we must learn to let ourselves do. We must learn to let go of the personal, the earthy self, and let ourselves be carried out on the tide of our own deepest instincts, to rest for-

ever on the bosom of God's great ocean of love.

Men have thought of the religious life as a life of sacrifices. But wherein does the sacrifice consist if in giving up one plane of being, the false concepts of separate existence and separate interests, we enter into a higher life which is, in very truth, filled with all the fulness of God? This does not mean, however, that there might not be as real a crucifixion of the great and fearless souls of to-day who pioneer for the truth as there was for that great soul of yesterday, who also did the will of his Father. In order to enter into the life of the Spirit we ourselves must crucify the lust for power over our brothers, the lust for personal gratification, for personal safety; we must die to all these personal ambitions and live alone in the desire of all-inclusive love, the highest service we can render our fellow men. As soon as the leading of this Love points to any way that

is contrary to the customs of the world of to-day that world will rise up in wrath at our presumption, for "the preaching of the cross is to them that are perishing foolishness." The genuine love-life is an affront to the personal man. The Christ-mind differs from the mind of the world, and so long as the carnal mind obtains there must always be a clashing of personal and universal interests. The life of love is actually a sword cutting into the very heart of things, and showing up the mean ambitions, the hypocrisies, of a self-seeking world. And as a result the world turns on those who are serving mankind instead of men, and reserves its fiercest persecutions for its saviors. There is but one thing that stands between a man and his freedom, and that is the personal will. People desire earnestly to be saved, they long for power, physical, mental, and spiritual health, but they want to be saved *in* their sins, not *from* them. It is our divided minds that

hold us down in weakness and disease. We want personal happiness, we desire earthly safety, ease, or fame, and holding on to these things is the very essence of slavery. To be dominated by the personal will is to be in the very depths of bondage. It is to be subject to the "law of sin and death."

Man, with his false concept of separation, with all that it entails of strife among men, has actually made this law of sin and death for himself. And he himself having made it, is subject to it, until he frees himself from it. The eternal law of the Spirit of life, if we but give ourselves up to its dominion, will free us from the law of sin and death. Only as we rise through meditation, concentration, utter fidelity to the ideal, and a free outpouring of the inner wealth toward all men, can we "put all things under our feet."

Man is destined to have dominion in the very highest sense of the word; not by asserting himself against those who are weaker,

but by bringing all things into subjection to the will of God. Man is an epitome of the whole creation. As science is proving through its investigations in embryology that man actually is the summing up, in abbreviated form, of all the lower planes of development, it follows that when he shall have learned to control himself in love the ferocity of the animal kingdom will have been overcome. When the lion of self-will in man submits to the love-will of the universe the lion and the lamb of the outer world will lie down in peace. The personal will, the will which would hold safety, ease, or pleasure at the cost of the best good of mankind, is responsible for all the strife and sorrow of the outer world. Disease, crime, poverty, are but the fruits of this selfishness; they are the natural outcome of the carnal mind.

In a very true sense this world of ours has a soul, a mind, a body, and it is now in the process of coming to itself. It is slowly

awakening to self-consciousness. The carnal mind, that temporary idea of physical mastery, has brought forth all our strife and the godless desire for power over our fellows. But slowly this child of God, this world of ours, is awakening to its true nature; the soul of the world is stirring within; and when it has become fully conscious of its power of love, then will this earth begin to put on its garments of light; then will freedom reign in the outer as well as the inner life, and the commonwealth of God be actualized upon the earth. Do you not see, then, that the way of life must lead to the inner realm, to the acknowledging of truth in the inward parts, and that only as men tread it faithfully can they know the meaning of true freedom?

We do not come to a knowledge of the ideal through mental activity. The realization of it is through the far more subtle sensing of the deeper emotions—the feelings.

To feel is to become inspired from within, to touch the God-life; it is the highest revelation in the life of man. Jesus did not say that God is mind or thought, but that God is love. Then to be inspired by the spirit of love is to be Godlike. The great creative powers resident in the life of man have their fountain-head in feeling. "To feel after God" is the way one New Testament writer phrases it. Love, faith, hope are the powers which live eternally in the life of man. All else may change; these must endure throughout time, throughout eternity. From this sun of life radiates all else. Even man's thoughts must take form through his feelings. Let us begin, then, with the cultivation of the very highest. Let us, in so far as it is possible, use loving kindness and good will to all. Let our faith in God be as a spring of living water in the life, manifesting in faith in our fellow men, faith in our own ideals. Let the spirit of hope throw sunshine about

our path and throughout our life, lighting our own way and that of those about us. Thus will the kingdom of God be revealed through us, and his will be done on earth as it is in heaven.

Tho feeling supersedes thought, it does not dispense with it. The mind should set the seal of its sanction and corroboration upon the impulse of the inmost self. God gave us minds to think. Let us stop thinking the dead thoughts of by-gone generations. Let us stop thinking on the authority of others. Let us know, once for all, that through the use of our own minds must come the truest and best solution of all the questions presenting themselves to us in life. Think clearly. Of necessity we must think clearly if our minds are illumined with light from within. Our mental processes must be positive if our minds are enlightened by an omnipotent, omniscient God working within us both to will and to do.

With our thought we shape and direct the force of life, giving it form in the outer world. Let us think, then, the God-thoughts, creative and upbuilding thoughts, making for health of mind and strength of body. Through centering our thought on the things we want to be and do the energy we use is not diverted into wrong channels, but finds perfect expression, and we accomplish what we wish to accomplish.

It is unwise and unreasonable for the idealist to assert that physical science has no proper part in the affairs of this world, and that we have no need of it; for we have. The whole outer world is an expression of the inner, and students of the one should be without prejudice toward the other. Each of us is in this world for a definite purpose. We are here to work out our individual salvation. That is, we have been endowed with certain qualities of mind and soul, and we must put these qualities to use. If we are

not using them we are preventing our own growth. If we are only thinking of our ideals in an expressionless way we are misusing them. There is a creative quality in the mind of man—something always seeking expression. To every one is given something to do. We are not here to store up knowledge. Unused knowledge is only a burden; it corrodes. It should serve some practical end—be expressed in the world about us. Then it becomes a benefit to both mind and body.

There are many who still believe that the world was created in six days. Why, it is not fully created yet! Man is still creating the world through the power that God has given him. It is growing better all the time. There is a leveling-up process continually going on that is forever carrying the race higher and higher. A prophet has said that "the desert shall blossom as the rose." When that comes to pass it will have been through

man's effort. *We* are making this world. All of us are doing something toward the constant process of creation. This is our God-given mission. There is an inner consciousness, of which the external consciousness is the reflection, that is constantly "brooding upon the face of the waters," forever transforming the face of material things. But what of the ideals that enter the mind? Do we give them free and instant expression? Do we image clearly that which we want to be and do? Or do we go on blindly, stumblingly, leaving things to come to us by haphazard and chance? The world will never be made better by that method. Is there not at least one thing we can do and do well? Then let us give our best thought to that. Keep the ideal of the heart's dearest desire in mind, serene in the confidence that sooner or later it will become manifest, and the end is assured. It can not fail of accomplishment. This I know of a

very truth. No man can hold an ideal for another, nor can any realize his brother's vision. Each must work out his own ideal of life, whatever it may be. The outer work is the evidence of the inner consciousness, the inner life. Let us cherish, then, above all, the truest and highest ideals; as one is realized, reach out to the next beyond. It is possible to enter into a consciousness of life wholly beyond the horizon of the expression of to-day. The higher the ideal the greater will be the expression of it in the outer world. Let us, then, strive to express fully our deepest revelation; suffer no gleam of the truth to be lost. Let no noble picture enter the mind and leave it without impress. "Whatsoever thy hand findeth to do, do it with thy might."

III

THE SON OF MAN AS TEACHER

Tho one of the greatest of idealists, Jesus was at the same time eminently practical. We find the practical side considered in almost everything he undertook. His mission was in large measure to impart knowledge to others, to his disciples, that they in turn might pass it on to the world at large. Jesus realized the impossibility, at that time, of doing more than sowing the seed of knowledge. He knew how useless it would be for him, in the short time he had to spend on earth, to seek to arouse the great body of the people, or to appeal to the church of that day. His philosophy was not to put new wine into old bottles, lest the bottles burst and the wine be spilled. To his disciples he said: "To you it is given to know the mysteries of the kingdom of heaven." It was

not given to the people as a whole, for Jesus recognized that the soil must be prepared for the reception of the seed. Therefore, he gathered about him a body of people who were ready to receive the truth, and these imparted to others the knowledge they had received from him.

It is noticeable throughout the life of Jesus that where a custom stood for anything essentially human or vital, and where there was any reasonable purpose in its continuance, he fulfilled its demands to the last jot and tittle. He rendered unto Cæsar the things that are Cæsar's, when the rendering meant the keeping of a peace, to destroy which would serve no part of freedom's cause and further no truth of human progress. But if a convention ran counter to the current of human life and its needs; if a custom hampered human freedom, the freedom and development of the soul; if, for instance, to observe the Sabbath as required

by the Scribes and Pharisees a human being must be allowed to suffer, then the Sabbath and all the laws pertaining to it were accounted as nought, and the need of the sufferer all important. "The Son of Man is lord also of the Sabbath," Christ taught.

If those who followed him through stress and storm, through work and weariness, took, on the Sabbath as well as upon other days, the refreshment they found by the wayside on their journeyings, there was no rebuke for them in the words of their Master. Times and seasons, days and the things of days, were made for man, not man for them. He who stood there was greater than the law and the prophets, greater than all law; "before Abraham was, I am." And yet he was the son of man. It was the son of man, not the Son of God who was lord also of the Sabbath. It is in very truth the soul of man that made the laws of God. A law that fetters that soul can be no law of

God. No law that makes for freedom and for truth can be any other than God's law, whether it be found written in the fiber of man's being or a page of sacred writ. The supreme, unwritten law of truth, the law of its own creation and life, is indelibly imprinted upon every soul.

The teachings of Jesus have not been thoroughly understood. We are too apt to regard the Christian religion as a matter of creeds and dogmas. Jesus founded no church. Even after his crucifixion we find his disciples conforming to all the Jewish rights and ceremonies, claiming only that the Messiah long expected by their people had come. It was the apostle Paul who made the signal departure from Judaism, declaring that "neither circumcision nor uncircumcision availeth anything, but faith which worketh by love."

The Golden Rule, a fundemental part of the teaching of Jesus, is not merely a statement of belief or an arbitrary imposition. It

is the concise voicing of a law as eternally true as the law of gravitation. That the world has failed to understand its import does not prevent its action. If this law were once really understood there would no longer be any conflict between capital and labor; lockouts and strikes, with all the sorrow and suffering which they have brought upon the world, would be a thing of the past. Over and again, in one form or another, the Nazarene reiterates this law. "Whatsoever a man soweth, that shall he also reap." Elsewhere I have stated that whatever we think or picture for others we think and picture for ourselves; whatever we do to others we do quite as much for ourselves. We do not gather grapes from thistles; every thought, every feeling that we send out from us, comes back to us; in giving good we get good; in blessing another's life we bless our own. "Whatsoever ye would that men should do to you, do ye even so to them."

This is a plain statement, too plain to admit of misunderstanding, and each of us can prove the truth of it for himself. We might better save the energy we expend in looking for and recounting the shortcomings of others, and give attention to the beam that is in our own eye. The power to right any error that we see lies within ourselves. We do not want to combat and destroy, but to image and unceasingly hold to in thought and word a constructive, compelling picture of good. Not only that, but we must endeavor to carry the image into actualization—into action.

We should not be satisfied with a religion in the *mind* of man, but should have something that we continually give vital expression to in our daily life. What we need to-day is a practical religion—a religion founded on this very law of life, that whatsoever we give we receive. How much better it would be if we would seek earnestly to

understand these laws of life, and, through understanding, to conform to them. Giving and receiving are the two halves of one whole, the action of a certain definite law. When, however, we give in order to receive it is not true giving, and our reward is the reward of selfishness.

Lying close to this truth, that whatsoever we sow in life we shall reap in the harvest time, is another statement made by the Master: that we should love our neighbor as ourself. Underlying both is the central, pivotal truth that we are members one of another, that we *are one*. When we realize the unity of life, and how closely we are related to each other, how the good of each is wrapped up in the good of all, then it is that we know past all questioning that the greatest good that can come into our own lives is the doing of good to others. If we would find our true lives we must lose all personal sense of them in the consciousness of their unity

with all. We are not to lose our individuality, or part with anything that is distinctive or original in our lives, but rather to turn all these, and every qualification and power, into the channel of helpfulness for the highest good of mankind.

Jesus further taught that the "Son of Man had power on earth to forgive sins." When we read this statement we are perhaps too prone to see it only in its relation to the incident of the moment—the sick man healed, and the indignant criticism of the scribes and Pharisees that none but God had a right to forgive sins. Over and again, on other occasions, Jesus identified himself with God, claimed, insisted on, his inseparable oneness with God, and it is noticeable that at this time he does just the opposite. He does not say the Son of God hath power to forgive sins, nor he alone, but the son of man, and "on earth." Further on in this chapter we read that the people glorified

God because such power—the power to heal the sick, which Jesus declared was the same as the forgiveness of sins—had been "given unto men." To understand rightly the whole incident one must first get clearly in mind what sin is. The definition in the Shorter Catechism of the Westminster Confession of Faith, that "sin is any want of conformity to . . . the law of God," is perhaps as good a one as we can get. The law of God for each of us is our ideal of right. He that knoweth his master's will and doeth it not shall be beaten with many stripes; he who fails to follow the beckoning of his ideal, his is the greater punishment—far greater than that of the soul not yet awakened, perhaps, to the realization of any ideal. Not that there is any retributive power outside one's own life, but even the old Hebrew writers recognized the reactionary effect of wrong thinking—that every action, even every thought, brings inevitably its own re-

ward or punishment. "Hear, O Israel, and understand; I will bring evil upon this people, even the fruit of their own thought," said Isaiah. A thought is like a seed, a seed that never fails of full fruition. Now each of us has his ideal in life—each knows what he most wants to be and to do; our deepest, purest desires are in truth the will of God working in us both to will and to do. As we come short of this, in so much are we convicted of sin. Every honest, earnest effort toward one's ideal is in so much, one might say, a forgiveness of sins. Christ said: "If I had not come, ye had not had sin." This may indeed be said of us concerning every new truth that enters our consciousness. It brings a new sense, conception, conviction, of sin, even as did Christ. None of us is required to live beyond the limit of his knowledge, but every widening of our spiritual horizon means a weightier responsibility. Christ

gave a new ideal, and we must accept a new obligation.

With this idea of sin, let us consider the question of forgiveness. The first thing to realize is, that we have no life separate and detached from the universal life. There is but one source of life, but one life-force in all, and this is an ever-present life. Tho what we call sin may exclude the evidence of this for a time, it can never destroy the reality; for sin is not real, while this life is vitally real—the power of God working in us both to will and to do. Realizing this, we loose all self-consciousness and come into the universal consciousness; we know ourselves one with both God and man. There is no longer any line of separation between us and our neighbor, us and our enemy, us and our God. Christ said: "Of myself I can do nothing," and again, "All power is given me in heaven and in earth," and yet again, "It is as easy to say 'Thy sins be forgiven thee'

as to say 'Take up thy bed and walk.'" Of ourselves, *we* can do nothing, but in the spirit of universal truth, of all-informing love, of the universal consciousness, with all question of the personal eliminated, we lay hold on universal power—the all of power that is in heaven and in earth, and then it is that "the son of man hath power on earth to forgive sins."

If we see another who fails to conform to the law of God, it is useless to meet that failure in the spirit of anger or hate; only love, "the life more abundant," can undo what the lack of love has done. There are various ways to express this spirit of love: by the spoken word—the impersonal word—the word of truth, or by the silent thought, the simple, radiating consciousness of the indwelling good in all things. The growth of the spirit of good will in one's self is like a constant benediction, a silent but constant forgiving of sins—not only one's own, but

all men's. The moment we bring to bear the spirit of truth upon a wrong condition at that moment forgiveness of sin begins.

Many think that forgiveness means only forgiveness of personal injury, but it has a larger meaning: it means the pouring out of our fulness to supply another's need; for the ill-will or weariness of another, the giving of our store of good will, love, and joy; for restlessness, the benison of God's peace. So the term forgiveness should by no means be used in relation to personal injuries, except, perhaps, in the sense that all are one, and a man's sin against himself is also a sin against all his fellow men. In a certain sense, no man can sin against another; no one can really hurt us but ourselves. All sin is only a lack of conformity to law, and its forgiveness lies chiefly in ignoring the lack and magnifying its antithesis—its curing truth—its own healing, all-forgiving good.

But the world as a whole goes about the

overcoming of evil in a radically wrong way. Take the newspapers, for instance. The policy of even the best of them seems to be to emphasize the abnormal, the monstrous; to go into the most minute details regarding all that is criminal and contemptible. This is exactly reversing the order in which we should set about the righting of evil.

There is no power like that of a good example, no regenerating force like that of simple conformity to the law, to overcome that "want of conformity that we call sin." To right wrong conditions do not dissect the motives and actions of those about you, nor even your own; do not waste time and energy in criticism; just act — *do* the right thing, and so begin the practical forgiveness of sin.

Each and every one of us is a medium, an instrument for the forgiveness of sins; each of us, in so far as we conform to the law of God written in our souls, is a savior of

mankind. Now let us bring this home to every-day living, here and now. Are we emphasizing the evil about us, or are we radiating the spirit of love, of full and complete forgiveness; "living the great revelation in the details of daily life"; "standing straight in the strength of the spirit, living out one's life like the light"?

Consider for a moment the literal rendering of that portion of the Lord's prayer: "Forgive us our debts as we forgive our debtors." That seems to be a petition, but in reality it is a statement of inexorable law. There *can* be no forgiveness of sin for us, no cessation of retributive conditions, until we ourselves have removed the ban—until *we* forgive. If we want the complete life, the life more abundant, radiating, inspiring, let us forgive—give out love, and love only, for every condition of life. This is the teaching of Jesus. Until he came it had been "an eye for an eye, a tooth for a tooth." Jesus

said: "Resist not evil." Evil resisted only increases the faster.

This brings us again to our first definition of evil—lack of conformity to the law of God. Keep that thought clearly in mind. Evil is not an entity, a reality, but merely the absence of reality, a lack.

"Evil is null, is nought, is silence, implying sound.
On earth the broken arcs, in heaven the perfect round."

No sane man would try to overcome darkness, the absence of light, with more darkness. But some one will say: "That is all very well in theory, but it does not work in everyday life. Are we to submit tamely to anything another chooses to impose upon us?" No; but do not think to do away with the imposition or the injustice by opposing it. Evil can never overcome evil; only good can do that. The good in each of us overcomes the evil—the evil not only in us, but in those about us. Evil simply can not thrive

in the atmosphere of good. But it is useless to try to combat it on its own plane, to overcome wrong conditions with more wrong conditions. Evil of necessity vanishes before the light of truth, as does darkness before the sun. Jesus simply recognized this in the giving of his great law of non-resistance.

After all, we are but fighting shadows, things that have no permanent reality outside of our own mental concept of them. With the incoming of reality—and good is the only reality—they vanish as mists at noontide.

As taught by Jesus, the relation of man to God is not a negative matter, involving endless "Thou shalt nots" or "Thou shalts," which are little better. The religion of the Nazarene is the religion of a life, and contains within itself all the essentials of a constructive religion. Constructive religion is one of the world's great needs to-day; a religion that has its foundation builded on

the rock of understanding; a religion that is filled with sweetness and light, and is thoughtful and reasonable; a religion which places the living presence of God in human life as of far greater importance than any creed or rite. "The letter killeth, but the spirit giveth life." Is the Christian religion sufficient for the need of mankind? If we take it as taught by the church of to-day we can not affirm that it is. The tree must be judged by its fruits.

True it is that the Christian world points with pride to the wonderful progress of Christian civilization. We grant progress, but has that progress been an unmixed blessing? Are we in reality so much better off than the unchristian nations? If we could only lay cant and hypocrisy aside and carefully analyze Christian civilization, would we in reality find the wonderful advantages that so many people think we have as a result of such civilization? Where is the sin of drunk-

enness to be found? Only among the Christian nations or the nations that have been corrupted by them, not among the Mohammedan or Buddhistic peoples. The Prince of Peace has for his followers the wide world over a people who make war, a people who call on a God of love to aid them in their wars.

We point to schools, colleges, and universities as evidences of our superiority over non-Christian nations, but they in their turn may well point the finger of scorn at our overflowing prisons and poorhouses. The vast sums of money spent in educational effort are far more than offset by the money spent to prevent and punish crime. In what way is the command being fulfilled "Be not overcome of evil, but overcome evil with good"? Christian civilization has, however, accomplished this: it has constructed railroads, telegraph and cable systems; invented all kinds of labor-saving machinery, and de-

veloped commercialism to a degree never known to the world before. But with all our wonderful material progress, are we happier because of it? Has it brought with it a greater development of character?

"When we drive out from the clouds of steam our magical white horses,
Are we greater than the first men who led black ones by the mane?"

What is needed to-day is a representation of the vital truths as taught by Jesus, and after that a faithful effort to find all the points of agreement between the Christian religion and the religion of other peoples. Anything that is vitally good and true in one faith is vitally true in all others. The conflict between sects is not over essentials but non-essentials. If Christian people realized the spirit of their belief there would be far less exception taken to the religions which other people believe and trust in. In order to become thoroughly constructive

Christianity must renounce its policy of trying to destroy other faiths. It is not through any tearing-down process that the best good of the Christian religion is to come, but through a policy which is constructive from first to last.

If the leaders of Christianity the world over could be brought to see that the real Christian religion is not one of externals, but rather the simple living of the Christ-life and doing the Christ-work, we would have a revival of the Spirit that animated the primitive Christian faith; but lost in their worldly wisdom, they no longer perceive that their words fall in a meaningless way on the dulled minds and ears of their hearers. If they could only let go of their worldly wisdom and allow the Spirit once more to find vital expression, it might be said of them as Jesus said of his disciples: "For it is not ye that speak but the spirit of your Father that speaketh in you." The day will surely come

when the dogmatism of Christianity will have passed away, when the letter will be superseded by the spirit, and when the Golden Rule shall become something more in the minds and lives of people than it now is. If the Christ religion is to supersede the other religions of the world, it will be because it contains more of the vitality of the spirit than the other religions, and because of no other thing. It must show in unifying the races and nations of the earth that it is really what it is claimed to be—a religion of great joy and peace and good will to all men. The world is in need of such a religion, it is in need of a vital grasp of the teachings of Christ, the doing of his will with full understanding and profound conviction.

IV

THE SON OF MAN AS HEALER

The healing of the sick, Jesus emphatically said, was the same as the forgiveness of sins. "The Son of Man hath power on earth to forgive sins." "For whether is easier, to say, Thy sins be forgiven thee; or to say, 'Arise and walk'?" His use of the title "Son of Man" in this connection is of deep significance. In the claim here put forth he plainly did not refer to himself as a particular and unique individual who could arbitrarily and inconsequently cleanse the record of other lives. But he was declaring the grand truth that the soul, the real man, could so dominate the mental and physical man, through love, that the sin of selfishness would be blotted out.

Let us endeavor to think of heaven and earth as coexisting in man. Man is a unit,

and the mental and physical phases are an expression, even tho a very partial one, of the soul that dwells within. It is this outer realm of mind and body in which the son of man is destined to reign completely, and the king to be must have attained power over his outer self, his own mind and body must have been renewed through the free action of the spirit within, before he can hope to extend his sway throughout the great earth body.

The subject of healing is one of the most important in the life of Jesus. Many people make the mistake of regarding the spiritual side of life as the only one with which religion has anything to do. But if God's kingdom is ever to be realized on this earth of ours we must put the proper valuation upon the material side of life, for religion is not religion unless it is practical; it is hypocrisy and untruth. Our first effort should be to see all things in their true relation. The Spirit must find a channel of expression;

the inner reality must become actualized in outer conditions; the God-man must be truly revealed through the earth-man of mind and body. If Jesus' life, as he lived it, is to be our religion, it certainly behooves us to consider closely the import and teaching of his actions. By far the greater portion of his distinctive "works" were in the nature of healing. They were always in response to a need, almost always in accession to a direct request. So far as we know, Christ neither healed infirmities nor forgave sins when such forgiving and healing was not desired. He hurried no soul into its kingdom of heaven. Every man has a right to his individual experiences. Jesus recognized before all things the sacredness of personal freedom. As a matter of fact, each of us has a right to his shortcomings, his ailments, his diseases, and all the knowledge that may be wrung from them. But when we begin to awaken from their thraldom, when we want to be deliv-

ered from them, then it is that help may come to us—that help should be freely given by a brother soul, a fellow man—any son of man who has love enough and to spare.

As healing, then, was so important a factor in the life of Jesus spent on earth, how can it be disregarded by any who would faithfully follow him? His religion was one of action, not theory; of definite accomplishment, not dogma. To live was, for him, to bless, to heal, inevitably. Is it so for us? Let us look into this question of healing one another, or of "giving treatment," as we know it to-day, wherein the strength, the vitality, the love-life of the stronger is in some measure shared with the weaker.

Health is essential to man's well-being, since all happiness and success in this life are to a great degree dependent upon it. Man can not be at his best in any line of activity if his body be diseased. Paul says it is but our "reasonable service" that we present our

bodies "holy" (whole) "a living sacrifice," not a half-dead and diseased sacrifice. He was evidently recalling the old prohibition as to "any spot or blemish" in the offering brought to the temple. It was the whole and living sacrifice only, Paul insisted, that could be "acceptable unto God." From time to time we are called upon to do homage at the shrine of some brave soul born of the fire of physical suffering—a soul that "no fire could destroy nor many waters quench." But this is no argument in defense of the crass materialism or the spiritual sloth that is content with "faith without works," or denies the possibility of physical perfection through mental and moral harmony. Blessed indeed are they "who have not seen and yet have believed." But for those of us who believe there is nothing in this world but "thoughts and things"—cause and effect—the holding of any unmanifested ideal becomes a grave responsibility. There is something wrong.

Strong, wholesome thought can not fail of manifestation in kind. It is just as unreasonable to insist that we can be spiritually at our best in the midst of physical pain and environmental limitations as to contend that a plant can develop normally and symmetrically when the sun touches it but sparingly; every out-reaching twig is clipped and every swelling bud destroyed. Another illustration may be taken from the testimony of the quondam vivisectionists. Even those who have most strenuously upheld that method of investigation have come at last to admit that while it may be of value for many purposes, the data as to vital action thereby obtained are practically useless, because, while during pain (abnormally heightened sensation) a certain pathological action is observable, its evident and inevitable abnormality renders its contribution to real knowledge a comparatively insignificant one. Under pain or inharmony of any kind the action of no

organism can be wholly normal or effective. And were there no designer discernible in the universe other than wise, economical Mother Nature as we know her to-day, we need not fail of ample assurance that what is wanted of us who find ourselves here is the most and best of which we are capable. We are not here to submit to conditions, but to create them. Pain is a danger-signal; disease means "right-about face"; friction of any sort is the suggestion of further effort and future attainment; hunger is prophecy; and desire, incipient satisfaction. The very desire to be well is the beginning of health. Health comes from accurate knowledge of and conformity to the laws that regulate and control the life of man. I do not believe there is any good reason why any one should be ill, but good health does not come without the exercise of some effort on the part of the individual. But here the compensation is proportionately far greater than for the same

expenditure of effort in any other direction. I believe there is only one way to possess true health and happiness. Heretofore we have sought it in the tangible substances, the materiality, of the world about us. And according to our confidence in these they seemed to afford relief. Thus we experimented year after year, trying first one thing and then another; or perhaps we eschewed drugs, but were very careful as to our diet or the observance of every known law of hygiene. And yet how few by these means alone have been able to express perfect health and strength! None is to be censured for employing them, however, or for experimenting in any direction. It is only when we have demonstrated over and again that no merely material thing can bring perfect health and happiness that we are to blame if we allow prejudice to prevent our testing the claims of other methods.

For there is another realm than that of the

material to which we have access: the world of the invisible, the world of cause, the world of the soul. "But," says one, "it is so far away that I can only hope to know it when the labors of this life are finished, and God's kingdom is reached, when health and happiness shall be mine eternally." How limited and belittling and how false is such a conception of human life! Even now is the day of salvation. Can any complete and full salvation be expressed through an incomplete, a diseased, body? Is not the fulness of God's salvation offered for our acceptance at this moment—at every *present* moment?

"For God is never so far off as even to be near;
He is within, our spirits are the home he holds most dear.
To think of him as by our side is almost as untrue
As to remove his home beyond those skies of starry blue.
So all the while I thought myself homeless, forlorn, and weary,
Missing my joy I walked the earth, *myself* God's sanctuary."

This is the message that Jesus gave to the world: that the kingdom of God is within us; the glad tidings that the angels sang: that the good will that means health and harmony and peace on earth flows freely from the heart of the Father-Mother God unto the waiting sons of men.

When we speak of disease and the treatment of disease in general, the question naturally arises: To what point, to what part, of this complex being, man, should treatment be directed? If it is the body which is exclusively considered, then undoubtedly the treatment should be entirely physical, material. But if the mind be given its rightful place in the matter, then unquestionably mind should be treated by mind. The spirit or soul of man is forever steadfast and true, therefore the spirit needs no treatment.

Every thought frames itself, crystalizes, in our minds, and produces inevitably an outward, objective effect, tending either to health

or disease. The very seed, we might say, of all health or disease is in this imaging faculty of man—the way he looks at life. Just to the degree that we see life as good and beautiful we keep our bodies well and strong. Over and again is brought home to us the object-lesson of two people living side by side, apparently, one would say, with the same outlook on life—doing practically the same things. But one will be weak and sickly, and the other strong and whole. This is just because their point of view and their habit of thought are not the same. The sickly one sees evil or illness everywhere, and is constantly fearing that this or that action is wrong or may result in harm to him. As a matter of fact, he makes it evil by so doing, for as a man thinketh in his heart so is he. "I am persuaded that *all* things work together for good for them that love God." "There is nothing either good or bad but thinking makes it so." Nothing "happens;"

we in reality bring everything upon ourselves. There is no outside power that judges or convicts. The judge, the final tribunal, is within one's self. If one has not awakened to the consciousness of error, one may continue to do many things without deleterious effect that for one's neighbor may have the direst results. Harmony is really the touchstone of life. If we have harmonious pictures of life, harmony is sure to result. If one's life is not harmonious in any relation, one may be sure one is yet to just that degree distant from the heart of things—the true center of life.

As yet, of course, our knowledge is but partial, but this we do know: that with the majority of us the mind, and, therefore, the life, is shaped and influenced not nearly so much by what we ourselves think as by what others think of and for us. As a matter of fact, few of us do any real thinking for ourselves. Review your own thoughts of yester-

day, the past hour. Instead of thinking clearly, definitely, creatively, day by day, concerning the things of the day, the things of vital import, many of us live in the past, going over and over again the happenings of yesterday or the year before, the mind-pictures already made, strengthening their impression, and as often for evil as for good.

If we happen to be thinking along any advanced line it is almost certainly not through any independent investigation, any original mental work, but because others have first hewn out the thought-grooves for us, and we may follow smoothly in their wake with little or no real mental activity of our own. Now this is all wrong. No man's thought suffices for another. Each must sooner or later think out, live out, life's problems for himself. We are forever taking another's estimate, another's verdict, and wearing the yoke of another's prejudices. Which of us sincerely and faithfully follows the injunction to

"prove all things," holding fast only such as are "good" for ourselves? Whatever makes you feel better makes your mind clearer and your body stronger; such a thing, no matter how it may be considered by others, is unquestionably "good" for you.

It is through the renewing of your "minds" that the body is "redeemed." As the condition of the outer body merely symbolizes that of the inner self, it is not difficult to determine if the mental food be right and rightly assimilated. The physical digestion will be good, the physical assimilation adequate. No permanent good can ever be effected by endeavoring to secure these conditions from without. Keep the mind filled with the newest thoughts of life. The mere fact that they are new does not, of course, in itself prove their truth or their desirability. Here again we must "prove all things," and hold fast only those that are good for us. Every true thing is susceptible of proof

on some plane. If you find by degrees that you do not get the desired outward manifestation from this or that theory or method, throw it over. The mind of the world is filled with useless theories and problems—theories which will never be proved and problems which will never be solved, because they are not true, and there is no proof or solution possible. Don't encumber the mind with such things; settle the question, prove the theory, one way or the other, for yourself by definite action, and dispose of it accordingly. Every religion—and all life is religion—must be demonstrated. We must be able to give a reason for the faith that is in us. We can not divorce the inner and the outer. The two are one. As the thought, so is the whole manifestation of the life.

It is supposed that Jesus acquired full knowledge of the healing power while in Egypt. There seems to be no record of his life between the age of twelve and thirty, and

many believe these years to have been spent in seclusion, in his own spiritual development—the acquiring of knowledge through many channels and the practical application of it. Whether this supposition be true or not, it is certain that he was possessed of knowledge far in excess of that among his own people, and his use of such knowledge was regarded as miraculous. In fact, we hear him appealing to a skeptical people who will not believe his words, to be convinced, nevertheless, by his very works; and he made it incumbent upon his disciples that they must not only preach but practise his works.

It may be asked why the Nazarene gave no definite instruction in regard to the art of healing. There is no question but that he did, but only to the comparatively few who became his disciples. The possession of such powers could be used either for good or ill, and therefore he taught "cast not your pearls before swine." Mankind as a whole was not

then ready to know the "mysteries of the kingdom of heaven"—the more subtle faculties and forces. Since that time, however, humanity has been gradually unfolding to a higher level, and man's sense of obligation to his fellow man makes it possible and safe for him now to come into possession of this greater knowledge.

It is a mistake to think of the power that heals as in the one giving treatment. The effort the healer puts forth is rather to call into activity the force that is latent in the life of his patient, and unless he succeeds in doing this he does not and can not effect a permanent cure. Jesus repeatedly said: "According to thy faith be it unto thee," "Thy faith hath made thee whole." The healer may relieve or give temporary help simply by the transmission of energy from his own mind and body to those of the patient, and quite often this is the case. But it is very much like the winding up

of a watch; after a time the watch runs down.

There are various reasons why patients do not uniformly derive the maximum of good from treatments. Occasionally it is because of the healer's failure to understand the patient's needs, but more often it is because the patient has the thought in mind that it is only necessary to take the treatment in order to get well without any mental effort on his part to cooperate with his healer.

For many reasons it is important, first of all, that the patient should use care in selecting a healer. Remember that very much more is involved than the healing of the body. The mind must be quickened and renewed before the body can become whole and strong. When one goes to a medical doctor he places his body, as it were, in his care. But when one goes to a mental healer he places both body and mind in his care. If good judgment is required in selecting a

medical doctor, how much more is it needed in the choice of a mental healer. When a natural sympathy exists between a healer and his patient, the patient more quickly responds to the treatment. If any spirit of antagonism is felt on the part of the patient toward the healer, it makes no difference how great the reputation of the healer may be, the patient should seek some one else with whom he feels more in accord. It is not enough that a man or a woman has made a thorough study of mental healing. One may understand the subject thoroughly, theoretically, and yet not be successful in the giving of treatment to others. A person may have what is called a good mind—that is, to be able to concentrate his thoughts and think clearly and concisely; and, while all this is necessary, he may by no means meet the requirements of a successful healer. Back of mental ability lies the spirit power that feels, that gives its impulse to mind, which in turn

transmits its energy to the body. If this power is lacking, then there can be no permanent healing of mind or body.

Let me enumerate a few of the essential qualities of a successful healer: Love of the good and the beautiful; love of humanity; the love of being and doing good; faith in God, in man, and one's self; faith in the power that works within to will and to do; hope to lighten up life's pathway, and to know that however dark life's clouds may be, up and beyond the sun is eternally shining, and that all things, whether we call them good or evil, are working together for good; clear thought picturing, so that the oneness of life that is felt within may be clearly discerned without; concentration of thought, so that the inner energy may not be dissipated, but may accomplish the greatest possible good; perseverence, so that the mind will not weary in well-doing; patience, knowing that the seed of a good impulse and a true

thought can never be lost, but that in due time will come the harvest; fearlessness in doing the best one can and leaving the results with God. The true healer is one who follows in the pathway outlined by the Master's words and life, and loses thought of self in the desire to help others.

People occasionally go to mental healers and also remain under a medical doctor's care, thinking that by so doing their progress will prove more rapid. Just the reverse of this is true. Halting between two opinions, they do not get much good from either, as it in a sense shows lack of faith in each. Sometimes people go to take mental treatment when in reality they are opposed to it. They go because some friend or relative wishes it, and, as a result, the mind being non-receptive, they derive little benefit. When a person in need of mental treatment decides on the one he wishes to give him treatment, let him not begin by wanting to know all at once the

modus operandi, but let him rather find out how he may aid the healer, so that the cure may be accomplished in the shortest possible time. Some healers require their patients to give as detailed an account of their mental and physical condition as possible; others look upon this rather as a hindrance to their best work. But no healer ever needs to have repeated to him over and over all the woes and troubles of his patient. The patient, after having stated his case in a plain and concise manner, need not refer to it again unless the healer directly questions him.

During the taking of the treatment it is quite necessary for the patient's mind to be as restful, peaceful, and relaxed as he can make it. It is not necessary that he should have any particular train of thought to dwell on, but rather that he should do whatever thinking he does without any particular mental effort, and that he should try to assume the condition, without any strain, that one

feels just previous to going to sleep. If the patient's mind has been tense there is a strong possibility that he may go to sleep while under treatment, and if one has been laboring under mental tension for a number of days or weeks the treatment will have the effect of relaxation, bring about a constant desire to fall asleep. The patient should never try to overcome this condition, because it is a perfectly natural one, and yet one that will in all probability gradually pass away. Some people have regarded this as evidence of a hypnotic influence of the healer's mind over that of the patient. Such, however, is not the case, because no true mental healer ever wills his patient to do anything, but simply makes suggestions to him, leaving him free to act or refuse to act upon them, recognizing that the patient must have liberty of choice.

Nearly all mental healers request their patients to think of themselves as they would

like to be. If they are weak they must think of themselves as being strong; not simply strong in themselves, but strong because of a power that works in them to will and to do. Jesus speaks of healing and conversion —the complete renewing, reversal of thought and feeling—as simultaneous. If a patient has been morbid or despondent the first thing is to endeavor to give him a brighter, more hopeful view of life, to fill his mind with uplifting thoughts. A patient should refrain from speaking of his troublss or physical ailments, and from listening to conversations on such topics. Superficially considered, this may seem cold and unsympathetic, showing lack of interest in the welfare of others, but in reality this is not so. All such conversation has a depressing effect, and tends to perpetuate ailments rather than overcome them. A patient under mental treatment should, above all things, speak only of things that will leave a good and helpful impression on

the minds of others. Let him try to acquire a mental poise wherein the small annoyances of daily life will not disturb him, and as he overcomes the influence of the little things he will gradually find himself able to cope with the great trials of life.

Some patients, even when making decided improvement, are reluctant to acknowledge it either to their friends or the healer. This is a mistaken course because such acknowledgment inspires hope in the minds of others, and this in turn reacts beneficially on the patient himself. Even the healer needs encouragement; he sees so much of the shadow side of life a quick and generous recognition of his work inevitably stimulates him to renewed effort. Patients are too apt to think that the healer is above the reach of such things, and that he has no need of encouragement from his patients or any one else; that the good work he is doing is sufficient encouragement in itself; but it is well for

patients to remember that even healers are human, and perhaps more in need of the expression of love and sympathy just because they are so constantly called upon to give to others.

Many patients know that there is a correspondence between mind and body wherein certain wrong mental conditions express themselves in physical pain and disease, and frequently ask their healers the mental cause of some particular symptom. Even if the healer is able to answer such questions unerringly he would rarely be justified in doing it. People are sometimes honest with themselves in regard to their mental and temperamental shortcomings, but as a general thing they resent such honesty from another. Even when a mental cause is plainly traced it is rarely of any assistance in aiding the patient to evercome the condition. The majority of the questions with which patients occupy the limited time the healer has to give to them

could in reality be answered quite as satisfactorily by reading some book that the healer may suggest.

Occasionally the commercial side of the matter will come up in the mind of the patient; he is paying out so much money, and he desires to get his money's worth. Mental and spiritual treatment can not be measured by any financial standard. How can any one decide how much of the tangible is to be given for the intangible? The healer is living in the world where money is the medium whereby the necessities of life are obtained. It is necessary that he should have the means to keep himself in adequate physical and mental condition. The truth can not be measured by money, and the money the healer receives is not in compensation for the truth he has imparted, but rather for the time he has given for the welfare of his patient. In dealing with the higher truths of life commercial considera-

tions should be subordinated both by patient and healer. But it is well for both to remember that giving and receiving are two halves of the perfect whole, and that neither is complete without the other. Where the giving is all on one side it prevents the recipient from receiving the highest possible good the gift may hold for him. Any true healer is always ready to give in response to any need, regardless of compensation, but it is better for the patient's own sake that he make the effort to give even a little rather than not to give at all.

Some patients go to mental healers with just one object in view, and that is their recovery of physical health, without any desire for the knowledge of the law by which such a condition of harmony is gained. These learn by degrees that, after all, each individual must of necessity work out his own salvation. Mental and spiritual treatment only serves to awaken the latent forces in the patient's

own being and throw light on the way in which to go. Questions in relation to food, exercise, and daily habits are continually being asked by patients. In reply to these some mental healers say: "Eat whatever you want; it will not harm you." I do not think this is a wise position to take. If the patient is weak or worn out physically the digestive and assimilative organs of the body are not vigorous enough to cope with rich and heavy foods, and at such times nourishment of a light and upbuilding nature is much better, and sometimes no food at all is yet more helpful. Any kind of drink or tonic intended to stimulate the system is harmful. All excessive action, even tho it may seem to do good at the moment, is necessarily followed by a reaction which is always injurious. Sleep is always helpful. When the patient retires at night he should try to relax the whole body and become restfully quiet, even if he can not go to sleep at

once. The mental effort made to "go to sleep" often defeats its own end, for when there is effort the mind is active and sleep is out of the question. Drawing up the arms or legs, or getting any part of the body in a contracted position, shows mental tension which is always detrimental to restful sleep. Turning or tossing about on the bed uses up the vital energy faster than one can get it. When the patient is restful, even if he does not go to sleep for hours, he is adding to his store of energy. It is not wise to allow the mind to be very active on any subject just before retiring.

In regard to exercise, one may take too much as well as too little. All physical exercise should be taken with an intelligent understanding of its purpose, and should be indulged in without physical or mental tension. Remember, too, that the mind needs just as much exercise as the body, and that if the body is made strong through right use

the same course followed with the mind will give similar results.

Now as to the habits of drinking and smoking; any one under mental treatment who will give them up will make more rapid progress toward health and strength than if he continues them. If one earnestly desire to overcome such habits the mental healer can be of the greatest help to this one. Above all, the patient should try in all things to be temperate mentally and physically; and while this may not be accomplished in a moment, nevertheless a steady growth is going on that will make for the greatest good in every department of life.

Patients should especially avoid anything in the nature of anger or excitement; even pleasurable excitement, if carried too far, is not beneficial. A question often asked by patients is: "How long is it going to take me to get well?" That is a question almost impossible to answer, as, for instance, of two

people having exactly the same trouble, both equally ill, one may entirely recover before the other shows any improvement. The time required depends largely on the receptivity of the patient. Some of the elements that contribute to such receptivity are: A mind free from prejudice; a desire to know the truth for truth's sake; a mind filled with brightness and hope, that is continually reaching out for that which is highest and best in life, and one that tries to see good in all; a mind that is charitable and kind, filled with love for all humanity; a joyful, optimistic mind. All these things go to make one receptive to the best in mental treatment and positive against evil influence. Furthermore, if one is not possessed of these qualities, he can set about getting them, and soon be in possession of them. The grumbler, the fault-finder, the envious, the malicious, the narrow-minded, or the one who persistently lives in the negative side of life, is not receptive, and will be

longer in regaining health than those of an opposite temperament. It is very doubtful if any healer could say with any degree of certainty how long it will take his patient to get well. The treatment is merely the planting of the seed in the mind of the patient, and the God who works within the life gives the increase.

I sincerely trust that no one who is under treatment, or is thinking of taking it, will get other than encouragement from what I have written. It may seem that too much is required of the patient, but I would suggest that I have spoken of ideal conditions. All may not have yet fulfilled these conditions, but all are possessed of the power to do so. A thing that seems hard to-day may become easy for us on the morrow if we put forth the right effort; for every good and true thought held is an auto-suggestion that is going to find lodgment in the subconscious mind, and that will make for untold good to

us in our hour of need. Browning has beautifully and truthfully said:

"All we have willed or hoped or dreamed of good shall exist;
Not its semblance but itself; no beauty nor good nor power
Whose voice has gone forth but each survives for the melodist
When eternity confirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard,
Enough that he heard it once; we shall hear it by and by."

Our truest feeling, our highest thoughts, our best deeds, go to make the real and permanent riches of life, and the more we can add to them the richer we become, and these riches ennoble and bless not only ourselves, but radiate from us, blessing and enriching the lives of others.

Many people think that a soul can be saved without any corresponding effect upon the body, but a salvation that leaves us with

a sick or weak body is far from complete. To be saved—that is, to come into conscious, and, therefore, loving relation with the Spirit of Wholeness—will necessarily result in the expression of a whole and complete life. The greater soul life includes the lesser, or physical, life. Dis-ease, the very word meaning, as it does, a lack of ease, shows that we are lacking in our conscious possessions. We are not living closely enough in touch with strength, patience, gentleness, courage, and all other qualities of love to manifest them in a complete way.

In allowing the mind to dwell on weakness or disease we relate ourselves to the very thing we would avoid. Others are constantly relating themselves to poverty through their fear of it. They are living in the future, and fearing lest they come to want; they lay up against a rainy day, and habitually center the thought on material possessions—not in a hopeful but in an anxious way.

This was not the Christ idea. He saw that if one consciously related himself to the eternal riches the symbol expressive of his possession would not be lacking. "All these things shall be added unto you," not, perhaps, to the extent that the self-seeker would desire, but in sufficient quantity to meet all of man's real needs. People actually become poor through thinking poverty, or perhaps, we might say, through thinking of the poor personal self. He who at one time has lived on the low plane of personal ambition, devoting his energy to the acquisition of material wealth, finds, when finally he comes to a realization of the spiritual life, that all things have become new in the light of his new activities and ambitions. He no longer fears the future, for he is conscious of the possession of real riches. As it was well put years ago:

"Whate'er thou lovest, man, that to become thou must:
God if thou lovest God, dust if thou lovest dust."

The outward man can not fail to express that which is inwardly possessed. Many who have come into a degree of consciousness of the soul qualities are suffering from a lack of expression. If expression does not keep pace with possession the opportunity for further growth is closed. Use is the one condition of continued receiving. We see plainly that in the physical and mental organism power and health are conditioned on activity.

The work of the individual, then, is to know the will of God and to do it, and we can help one another only by letting the light that is within shine forth through our works. If there is no proof in our words and deeds that love dwelleth within, then it is quite evident that it has not yet been realized. Our relations with our fellow men reveal what our character is and just the degree of faith, hope, and love which we have attained, and our power and happiness are not dependent, as we are prone to think

upon outward conditions. We make our own conditions. We are actually making the world to-day, and it is just as beautiful and harmonious as is the conscious inner-life of the children of men. Light and joy, power and beauty have always dwelt at the heart of things, and are finding outward expression in ever-increasing degree as men come into a deeper and truer self-knowledge.

The electric light in our streets, the power that propels our cars, has always been. But Man had to come into a knowledge of its laws before he could use it. It is just so with soul light. Everything in the spiritual has its counterpart in the material realm. The outward unity which is coming more and more to be realized in the world, tho as yet crudely, is but the result of the still crude but ever growing spiritual unity. One of the most important things in life is to know how to acquire individual power, and next how to use such energy. These two condi-

tions of life are so intimately connected that no adequate understanding of one can be given without the other.

Two terms much in vogue at the present time are "concentration" and "meditation" to describe the using and acquiring of power. They are the two poles of the one sphere. As concentration is the outer phase of the question, let us first consider that. Concentration is the use of energy. It is the highest phase of mental activity, wherein the mind becomes focused on the thing being done to the exclusion of all else. There can be no true concentration except on some definite object. Through concentration man's inner life becomes externalized, revealed in his outer work. Back of all mind activity there are forces which play upon the life, and their influx into man's life is necessary for any work of a creative order, but the mind must take this energy and give it form by means of the thought-picturing

process. This thought-picturing, becoming externalized, reveals the creative power of man. Concentration plays its part in keeping the mind centered on the thought-picture one desires to express. On every plane of life the one who would do anything that is worth while must learn to keep his thoughts centered. Concentration is therefore necessary to success. It is the focusing of the thought in such a way that one accomplishes the most with the least expenditure of energy. A person lacking in concentration can never be strong, mentally or physically.

Many methods may be used in acquiring concentration, but it is well to remember that anything acquired in an unnatural way is of no permanent good. There is a lawful way to do everything, and any departure from that way gives abnormal results. Perhaps the simplest and most direct method of acquiring concentration is to give to the work in hand, be it a little thing or a great one,

our best thought and complete attention. If we have a trench to dig, a flower bed to weed, a room to sweep and put in order, a letter to write, a column of figures to add, let us concentrate upon that work. The duty then, however irksome, is performed far more quickly, more easily, and better in every way, than if we allow the thought of monotony to dominate our effort and dissipate our power. By learning to concentrate on the small things we gain an insight into the working of the law of concentration which in time will enable us to apply it to the highest activities and realms of thought. From the field of simple duties pass to the sphere of study or wider obligations, which will cause us to think and reason about what we are doing. This will strengthen the whole mind. With determination, keep the mind full of energy.

The miracles of Jesus could not have been accomplished without a wonderful development of concentration. This was as neces-

sary in turning the water into wine as in the healing of the sick. In the wonderful things done by the people of the Far East concentration plays a most important part. It would be useless to point out the way by which the higher forms of concentration are acquired while we are as yet unwilling to use it in the things of every-day life. I might suggest to earnest seekers that at times the study of a beautiful picture, wherein each thing is carefully noted—the blending of colors, the high lights and the low, each detail, and then the complete whole—such a study will often serve to bring about a condition of concentration wherein the mind dwells in the beauty of things.

While concentration deals with the part, meditation deals with the whole. Consciously the soul comes into direct relation with the over-soul, and feels a oneness that the mind is incapable of thinking. Here the energies of life act upon the soul to produce

all the individual energy which mind uses through concentration in its creative work. Thought is then at its lowest ebb, feeling is supreme. Here is the reservoir of energy, the great world of cause; and the one who can consciously enter this plane will attain a power such as can never be known to the one who has not mastered meditation. This is the "kingdom of God," of power, to which Jesus referred, which he thought it was more important for a man to find than all else.

The mind must become closed to all outer consciousness in order to enter the phase of consciousness we call feeling. That is why Jesus said: "Enter into thy closet; shut thy door." Let the mind come into a state of peace and restfulness. Let the body become thoroughly relaxed. And in this state of peace and rest there comes the new consciousness of life.

Many can reach the condition of meditation by thinking of some beautiful object

and allowing the mind to become centered upon it, then gradually the body is relaxed, and then through thought-effort the energy is withdrawn from all parts of the body, even from the brain itself, and is centered at the solar plexus. The body feels as if it were floating away; but that sensation soon passes, and with it, indeed, all sense of bodily being, and there is that peace which comes when one rests in the great mother-love of the universe. Then it is that the whole life is renewed, and in the return to the outer consciousness every atom of the body throbs with new energy. Meditation is the portal that leads to all power.

Before we can enter into the enjoyment of the great unseen universe awaiting us we must have an adequate knowledge of good in our individual lives. We must *know* that God is ever present, and that he "ever worketh in us both to will and to do." "There is nothing too good to be true" be-

cause all good things have their source in God, "in whom is neither variableness nor shadow of turning." The "turning" has all been done by us. We have turned away from the proffered gifts. We have not realized that all things are ours to enjoy. When we have learned this truth the greater revelation awaits us that God is the all in all, and that the soul, our real self, is subject to no law but the law of God, which is the law of love. When this illumination enters the life it becomes transformed, the old ideas pass away, and all things are made new. The "new heaven and new earth" have come into the life eternal, which is here and now. Only as this truth is *lived*, consciously *realized*, does it become a reality in the individual life.

There are a number of things necessary to the adjustment of our lives to this divine law. A little study of ourselves—a study that is perfectly honest and sincere—will

bring to light many things of which we do not fully approve. At times our minds become anxious and fearful; perhaps we allow anger or malice or jealousy to find lodgment therein. This wrong way of thinking and feeling makes the mind discordant and unrestful, expelling all real happiness and mental peace. Mental discord and unrest are manifested, too, in physical weakness and disease, because our bodies are more dependent for health and strength on mental harmony and brightness than on food or drink or any outward condition. We are solicitous enough about our material diet, but criminally heedless of the more important food of our minds. In reversing this erroneous course, let us be careful to start right. Perhaps for years we have been regarding ourselves as material beings who might at some future time become spiritual, live in a distant heaven, and be altogether different from what we are here on earth. But the

fact remains that all the heaven we can ever know is *within* us. The Spirit is the quickening power, not the flesh. And if the spirit of Him who raised up Jesus from the dead dwell in us, our mortal bodies—our living bodies—can also be quickened through the same agency. What a change of mind would result if only these truths were realized! God working in our lives to will and to do—the Spirit within us, the quickening power—the body only the temporary house that the Spirit has builded for its use! In the light of this realization the saying of Jesus is plain: "Destroy this temple and in the three days I will build it up." The ego is more than its housing, and when we get the thought clearly in mind that we are spiritual beings, we will cease to lay stress on the physical and give more adequate attention to our real selves. There is, in reality, no force other than spirit throughout the universe. God has given to each of us a mighty kingdom to

rule. By the control and direction of our individual lives through the immortal spirit we can realize the truth of this. When we grasp more power than we know the use of—more than we have rightfully developed—there comes the misdirection of energy that causes mental and physical disturbance.

Light enough is given each day to rule our kingdom, but not enough "for the morrow." Peering into the future will not enable us to live stronger or better lives. If we live, poised and at peace, day by day, taking no anxious thought for anything, we will have fitted ourselves to live the morrow when it comes. Let us keep the mind clear and bright, fill it with wholesome thoughts of life, and be kindly in our feelings toward others. Let us have no fear of anything, but realize that we are one with universal power and peace—the power that can supply our every need, the peace that is protection—that health, strength, and happi-

ness are our legitimate birthright, that they are ever potential in our inner lives, and that our bodies may express them now.

Through wrong thinking we cut off our reservoir of power—we limit ourselves. We pay too much attention to the gratifying of temporal desires, and not enough to cultivating the desire for higher things. All growth should be as harmonious as that of a flower—accepting each day, each hour, as it comes, all that has been provided for that growth. We often ignorantly close the channel through which alone all things essential for our perfection can come. Only to man has God given the conscious power to control his personal life; to make for himself what conditions he will; to create for himself a heaven or a hell. If the spirit dominates his life and he realizes his God-mind power, and trusts absolutely to it, enlightenment and guidance will come through the indwelling spirit, and he will inevitably express mental

and physical harmony. We should not seek to rule the kingdom that is beyond us. Enough that we rule to-day in the only kingdom that is ours, and day by day its powers will be revealed, and we will reverence the God *within* the temple by keeping holy and sacred the sanctuary in which he dwells.

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WITHDRAWN

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